



# THE JOURNAL OF THE MOSCOW PATRIARCHATE

1973

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His Holiness Patriarch Pimen, His Holiness Catholicos-Patriarch David V, hierarchs and clergy of the Russian and Georgian Orthodox Churches in the Tbilisi Theological Seminary



# THE PATRIARCH'S VISIT TO THE ORTHODOX CHURCH OF GEORGIA



November 8 to 10, 1972,  
His Holiness Patriarch Pimen  
of Moscow, a guest of His Holiness  
David V, Primate of the  
Georgian Orthodox Church.  
From left to right: His Holiness  
Patriarch Pimen of Moscow  
of All Russia, Metropolitan  
Anatoly of Tula and Belev  
and His Holiness David V, the  
Ecumenical Patriarch of All  
Georgia



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Two Primates in front of  
ancient Monastery of the  
Savior near Mtskheta





His Holiness Patriarch Pimen during the fraternal visit to Patriarch-Catholicos Vazgen I, Head Armenian Apostolic Church. Patriarch Pimen and Patriarch-Catholicos Vazgen I (in the center) with hierarchs in the Gegard Monastery, November 11, 1972



His Holiness Patriarch Pimen and His Holiness Patriarch-Catholicos Vazgen I with hierarchs and clergy of the Russian and Armenian Churches at the ceremony of laying wreaths on the memorial to the victims of genocide in Western Armenia in 1915 (Yerevan, November 13, 1972)





from His Holiness Patriarch PIMEN to A. N. KOSYGIN

*The Kremlin, Moscow*

Chairman of the Council of Ministers of the USSR

**Aleksey Nikolayevich Kosygin**

ly respected Aleksey Ni-  
ayevich! Accept our  
rtfelt congratulations on  
occasion of the glorious  
mmemoration of the fif-  
sary of the formation  
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nd our best wishes to  
ent of which you are the  
mer successes in the reali-  
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building-up of a peaceful  
multinational country and  
ic, scientific and cultural  
Expressing these wishes  
the Holy Synod and the  
tude of the Russian  
urch, we bear witness to  
ple tie between her min-  
historical destiny of our  
on the strength of which  
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cate her members in a  
patriotism, in a spirit of  
to their great country.  
ys exhort our believers to  
land of our birth and to  
iously and responsibly in  
common weal. By playing  
rt in the movement for  
very inception, the Rus-  
k Church has supported

the peace-loving policy of the Soviet  
Union with every means in her power  
and her voice is heard through the  
medium of her representatives who  
speak out at various international and  
inter-Church forums for peace and  
security. She supports the Soviet Peace  
Fund by contributing the utmost she  
can afford, seeing in this an oppor-  
tunity to offer practical help in the  
sacred task of preserving and con-  
solidating international peace.

In the days of the celebration of this  
Jubilee we, like all the citizens of our  
country, share in the general popular  
rejoicing at the unexampled achieve-  
ments of our great country over the last  
half-century, achievements that have  
been possible only thanks to the mono-  
lithic unity and brotherly cooperation  
of the peoples which compose it. At one  
with them in the general awareness of  
the might and prosperity of our land,  
we would like to wish you, Aleksey  
Nikolayevich, good health and fruitful  
labours in your high and responsible  
task of Head of the Government of the  
Soviet Union which, for modern man,  
has become a bulwark of peace and  
security.

With sincere respect,

**PIMEN, Patriarch  
of Moscow and All Russia**

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# Decisions of the Holy Synod

At its meeting on December 15, 1972, under the chairmanship of the PATRIARCH, the Holy Synod

**DISCUSSED:** the approaching celebrations of the 50th anniversary of the Union of Soviet Socialist Republics.

**RESOLVED:** (1) that the episcopate, clergy and laity be called upon to offer up earnest prayers during the jubilee celebration period for our Lord's blessing upon our great and beloved Motherland;

(2) that a festal message be addressed to arch-pastors, clergy and laity of the Russian Orthodox Church within the borders of our Motherland on the occasion of the 50th anniversary of the formation of the Union of Soviet Socialist Republics.

**CONSIDERED:** a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on the visit of His Holiness Patriarch Pimen of Moscow and All Russia and the Church dignitaries accompanying His Holiness to the Serbian, Hellenic and Roumanian Orthodox Churches, in October 1972.

**RESOLVED:** (1) that the report be noted;

(2) that profound satisfaction be expressed at the visit of His Holiness Patriarch Pimen of Moscow and All Russia and the Church dignitaries accompanying His Holiness to the Serbian, Hellenic and Roumanian Orthodox Churches, which proceeded in the spirit of brotherly love; at the meetings and talks which took place between the Primate of the Russian Orthodox Church and the Primates of the Churches visited, and at their liturgical communion before the Throne of our Lord glorified in the Trinity, which no doubt will serve the further development and reinforcement of the traditional brotherly relations between these Churches and the Russian Orthodox Church, strengthening all-Orthodox unity, deepening inter-Orthodox cooperation and witness within Christian ecumenia, and broadening service for peace;

(3) that heartfelt gratitude be expressed to His Holiness Patriarch German of Serbia, His Beatitude Archbishop Jeronymos of Athens, and His Beatitude Patriarch Justinian of Roumania for the brotherly reception and hospitality extended to His Holiness Patriarch Pimen and his party;

(4) that deep satisfaction be expressed at the first-ever visit made by a Russian Patriarch to Mount Athos and the Russian monastery there consecrated to St. Panteleimon, Megalomartyr and Healer, and at His Holiness Patriarch Pimen's prayerful communion with the dwellers on the Holy Mount—a fact which served as a living proof of the spiritual link which has existed from the beginning between the earthly lot of the Most Pure Mother of God and the Russian Orthodox Church who has always extended her solicitous care to all, and especially Russian monks on the Holy Mount.

**CONSIDERED:** a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on the visit of His Holiness Patriarch Pimen of Moscow and All Russia and the dignitaries accompany-

ing His Holiness to the Georgian Orthodox Church on the invitation of His Holiness and Beatitude Catholicos-Patriarch David V of All Georgia, between November 8 and 10, 1972.

**RESOLVED:** (1) that the report be noted;

(2) that deep satisfaction be expressed at the visit of His Holiness Patriarch Pimen of Moscow and All Russia and the dignitaries accompanying His Holiness to the Georgian Orthodox Church, which proceeded in the spirit of fraternal love that characterizes the age-old friendly relations between the Sister Churches in the family of Autocephalous Orthodox Churches; at the meetings and talks of the Primates of the two Churches which constituted a considerable contribution to the development and deepening of the traditional relations of mutual love and brotherhood existing between the Georgian and Russian Orthodox Churches; and at their close cooperation in the inter-Orthodox sphere, in the ecumenical activity and in patriotic and peace-making service;

(3) that profound thanks be expressed to His Holiness and Beatitude Catholicos-Patriarch David V of All Georgia and members of the Holy Synod of the Georgian Orthodox Church for the friendly reception and fraternal hospitality accorded His Holiness Patriarch Pimen and his party.

**CONSIDERED:** a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on the visit of His Holiness Patriarch Pimen of Moscow and All Russia and the dignitaries accompanying His Holiness to the Holy Echmiadzin, the spiritual centre of the Armenian Apostolic Church, on the invitation of His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians, between November 10 and 14, 1972.

**RESOLVED:** (1) that the report be noted;

(2) that profound satisfaction be expressed at the visit made by His Holiness Patriarch Pimen of Moscow and All Russia and the dignitaries accompanying His Holiness to the Holy Echmiadzin, the spiritual centre of the Armenian Apostolic Church—a most convincing demonstration of the traditional fraternal ties existing between the two Churches in the field of Christian cooperation, which proceeded in the spirit of mutual love for our Lord; and also at the meetings and talks of the Primates of these Churches supported by common prayer to our Lord Jesus Christ—all that reinforced the relations of friendship and cooperation between the Armenian Church and the Russian Orthodox Church in their joint ecumenical work and their service to peace;

(3) that cordial thanks be expressed to His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians for the brotherly reception and hospitality extended to His Holiness Patriarch Pimen and his party.

**CONSIDERED:** a report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, on the visit to the Republic of Cyprus of Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department, as a member of the delegation of the USSR-Cyprus Friendship Society and the Union of Soviet Societies for Friendship and



International Relations with Foreign Countries, from September 6 to 14, 1972, and on the reception of the delegation by His Beatitude Archbishop Makarios of Cyprus, President of the Republic.

RESOLVED: (1) that the report be noted;  
(2) that satisfaction be expressed at the successful completion of the visit, which will serve the further strengthening of friendship between the peoples of Cyprus and the Soviet Union;  
(3) that satisfaction be expressed at the developing fraternal relations between the Cypriot and Russian Orthodox Churches which were furthered during the visit of Archbishop Pitirim of Volokolamsk to Cyprus.

CONSIDERED: a report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia on the session of the Presidium and the Consultative Committee of the Conference of European Churches, which was held in Puchberg, Austria, from October 24 to 27, 1972.

RESOLVED: that the report be noted.

DISCUSSED: the return of Archpriest Vitaliy Borovoy to Moscow after many years with the World Council of Churches.

RESOLVED: (1) that in view of his great experience in ecumenical affairs and his suitability for work in the Department of External Church Relations and at the Moscow Theological Academy, Archpriest Vitaliy Borovoy return to Moscow by January 1, 1973;

(2) that for his many years' work with the World

Council of Churches gratitude be expressed to Archpriest Vitaliy Borovoy and he be awarded the Order of St. Prince Vladimir Equal to the Apostles, First Class;

(3) that Archpriest Vitaliy Borovoy be appointed professor of the Moscow Theological Academy, and consultant of the Department of External Church Relations.

**Patriarch PIMEN  
of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

Metropolitan NIKODIM  
of Leningrad and Novgorod

Metropolitan FILARET  
of Kiev and Galicia,  
Exarch of the Ukraine

Metropolitan SERAFIM  
of Krutitsy and Kolomna

Metropolitan YUVENALIY  
of Tula and Belev

Bishop BOGOLEP  
of Kirovograd and Nikolaev

Bishop IOASAF  
of Perm and Solikamsk

Bishop MIKHAIL  
of Astrakhan and Enotayevsk

Metropolitan ALEKSIY  
of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

## CHRISTMAS GREETINGS

of His Holiness Patriarch PIMEN of Moscow and All Russia  
to the Primates and Heads of Churches and Religious Communities

TO HIS HOLINESS DIMITRIOS I, ARCHBISHOP OF  
CONSTANTINOPLE, THE NEW ROME AND ECUMENICAL PATRIARCH

Your Holiness, beloved in God, Most Holy Lord Archbishop!

Please accept our brotherly Christmas greetings and cordial salutations in this great and joyful Christian festival as good tidings of peace and the brotherly love in our Lord Jesus Christ, the One God and Saviour. On the day of the most glorious Nativity of Christ we send Your beloved Holiness

in our Lord and all your flock, protected by God, the greeting: "CHRIST IS BORN!"

May the Divine Babe Jesus Christ grant Your beloved Holiness the radiant joy of His Coming which opened to us the path to salvation and eternal life. May the coming year be one of peace, brotherly love and prosperity for all peoples.

With fraternal love in Christ, we remain Your Holiness's devoted brother in our Lord,

**PIMEN, Patriarch of Moscow and All Russia**

Christmas Day 1972/73



*Similar Christmas greetings were sent by His Holiness Patriarch PIMEN of Moscow and All Russia to the Primates of the Orthodox Churches:*

His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and All Africa;  
His Beatitude ELIAS IV, Patriarch of Antioch the Great and All the East;  
His Beatitude BENEDICT I, Patriarch of the Holy City of Jerusalem and All Palestine;  
His Holiness and Beatitude DAVID V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi;  
His Holiness GERMAN, Archbishop of Pech, Metropolitan of Belgrade and Karlowitz, the Serbian Patriarch;  
His Beatitude JUSTINIAN, Patriarch of All Roumania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Valachia, Archbishop of Bucharest;  
His Holiness MAKSIM, Patriarch of Bulgaria;  
His Beatitude MAKARIOS, Archbishop of New Justinia and All Cyprus;  
His Beatitude JERONYMOS, Archbishop of

Athens and All Hellas;  
His Beatitude DAMIAN, Metropolitan of Tirana and Durros, Archbishop of All Albania;  
His Beatitude VASILIIY, Metropolitan of Warsaw and All Poland;  
His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia;  
His Beatitude IRINEY, Archbishop of New York, Metropolitan of All America and Canada;  
The Most Reverend GRIGORIOS II, Archbishop of Sinai and Raifa;  
The Most Reverend PAVEL, Archbishop of Minsk, Melenki and All Finland;  
The Most Reverend FEODOSIY, Archbishop of Tokyo, Metropolitan of All Japan;

His Holiness Patriarch PIMEN of Moscow and All Russia exchanged Christmas Day greetings with the Most Reverend NIKODIM, the Chief of the Old Believers' Archbishop of Moscow and All Russia.

*His Holiness Patriarch PIMEN of Moscow and All Russia  
sent Christmas Day greetings  
to the Heads of the Christian Churches and religious communities:*

His Holiness Pope PAUL VI;  
His Holiness VAZGEN I, Patriarch-Catholicos of all Armenians;  
His Holiness SHENUDA III, Pope of Alexandria, Patriarch of Atubia, Jerusalem, Nubia, Pentapolis and all regions where St. Mark preached;  
His Holiness Abuna THEOPHILOS, Patriarch of the Ethiopian Church;  
His Beatitude the Catholicos of the East VASILIOS OUGEN I;  
His Holiness Patriarch MAR JAKOVOS III of Antioch and All the East;  
His Grace Dr. MICHAEL RAMSEY, Archbishop of Canterbury, Primate of All England;  
His Grace Dr. JOHN E. HINES, Presiding Bishop of the Episcopal Church of the USA;

His Grace Dr. MARINUS KOK, Archbishop of Utrecht;  
Pastor Dr. PHILIP POTTER, General Secretary of the World Council of Churches;  
Mr. G. I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of the Pomor Rite;  
Mr. L. S. MIKHAILOV, Chairman of the Grigoriyevskaya Community of Old Believers in Riga;  
Mr. I. I. YEGOROV, Chairman of the Supreme Old Believers' Council in the Lithuanian SSR;  
Mr. M. I. CHUVANOV, Chairman of the Moscow Old Believers' Community of the Transfiguration;  
Mr. I. G. IVANOV, Chairman of the USSR Council of Evangelical-Christian Baptists.

## **At the Reception in the Kremlin**

On December 8, 1972, the Presidium of the USSR Supreme Soviet and the Soviet Government gave a dinner at the Grand Kremlin Palace in honour of the President of the Republic of Chile, Salvador Allende Gossens. On behalf of the Russian Orthodox Church there were present

at the reception His Holiness Patriarch Pimen of Moscow and All Russia and the following permanent members of the Holy Synod: Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Belev.



## Audiences Granted

### His Holiness the Patriarch

On November 24, 1972, His Holiness Patriarch Pimen of Moscow and All Russia received Eric Staples of the Anglican Church in Great Britain, Dean of the Anglican community in Helsinki. Present at the reception was Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate.

On December 7, 1972, His Holiness Patriarch Pimen of Moscow and All Russia held a reception in honour of Imam Musa Sadr, Head of the Lebanese Shiite-Moslems and the Moslem official accompanying him. Present at the reception were the following permanent members of the Holy Synod of the Russian Orthodox Church: Metropolitan Serafim of Krutitsy and Kolomna, Chairman of the Economic Board of the Moscow Patriarchate; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; and staff members of the synodal departments.

Among those present at the reception were representatives of the Council for Religious Affairs of the USSR Council of Ministers.

On December 8, 1972, His Holiness Patriarch Pimen of Moscow and All Russia received Mr. John Lawrence (Great Britain). Present at the reception was Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations.

### Diplomatic Receptions

On November 22, 1972, Abdel Karim Rai, Chargé d'Affaires of the Lebanese Republic in the USSR, held a reception on the occasion of a national holiday—Independence Day. Among those invited to the reception were Archbishop Pimen of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy; Bishop Serapion of Podolsk, representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch the Great and All the East; Archimandrite Ieronim, Acting Superior of the Trinity-St. Sergius Lavra.

On November 29, 1972, His Excellency Milorad Pesic, Ambassador Extraordinary and Plenipotentiary of the Socialist Federative Republic of Yugoslavia to the Soviet Union, held a reception in honour of a national holiday—the Proclamation of the Republic. On behalf of the Russian Orthodox Church Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, was present at the reception.

On December 6, 1972, His Excellency Björn-Olof Georg Alholm, Ambassador of Finland in the USSR, held a reception on the occasion of the Finnish national holiday—Independence Day. Present at the reception were Archpriest Nikolay Gundyaev of the Department of External Church Relations of the Moscow Patriarchate, and A. S. Buyevsky, Secretary of the Department.

### CURRENT EVENTS

On November 15, 1972, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, received Bishop-General of the Evangelical-Lutheran Church in Slovakia Dr. Jan Michalko with his wife and Pastor Dr. Jan Dubini. Present at the reception was Bishop Chrysostom of Zarynsk, Vice-Chairman of the Department of External Church Relations. In the evening Bishop Chrysostom held a reception in honour of the guests.

On November 17, 1972, Metropolitan Yuvenaliy received Monsignor Ferdinando Renzulli, Vicar-General of the Avelin Diocese of the Roman Catholic Church, and Mr. Vittoria Villa, Head of the Department of the National Staff Association of the ACLI (The Catholic Labour Action in Italy). Bishop Chrysostom was present at the reception.

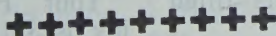
From November 21 to December 9, 1972, Mr. Georg Stein (FRG) visited the Soviet Union at the invitation of the Department of External Church Relations of the Moscow Patriarchate. At meetings with officials of the Russian Orthodox Church he discussed the question of the return of the art treasures of the Pskov-Pechory Monastery.

Those treasures were taken by the fascist invaders during World War II and now they are in the town of Recklinghausen in West Germany where they were discovered some time ago by Mr. G. Stein.

Mr. G. Stein was twice received by Metropolitan Yuvenaliy.

On November 24, 1972, Metropolitan Yuvenaliy received Dr. Eric Staples, Canon of the Anglican Church in Britain, Dean of the Anglican community in Helsinki.

On December 8, 1972, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations received Mr. John Lawrence (Great Britain).





## PATRIARCH'S BROTHERLY VISIT TO ORTHODOX CHURCHES

### SERMONS AND SPEECHES

Pronounced by Patriarch PIMEN of Moscow and All Russia  
During His Visit to Yugoslavia

A response to the address of His Holiness Patriarch German of Serbia in the Patriarchal Cathedral of the Archangels Michael and Gabriel in Belgrade, October 12, 1972.

Your Holiness, Lord Bishop and brother, beloved in the Lord!

As I enter this sacred and beautiful building my first sentiment is a profound desire to raise heartfelt praise and thanks to our Good Lord and Provider who has enabled me and my companions to arrive without mishap on the territory of our Sister Church of Serbia in order to share with our blood brothers, and especially with Your Holiness, the lofty joy of lively, fraternal, prayerful contact.

Thank you, Your Holiness, for this warm welcome, for your loving words, for the friendly sentiments you have expressed towards the Holy Russian Orthodox Church which we have the happiness to represent by the authority of our election last year and of our subsequent enthronization on the

sacred throne of the Patriarch of Moscow and All Russia.

*O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation* (Pss. 95. 1). In these words the great singer of psalms invites all who love and adore God to visit His dwelling-place, to rejoice in His nearness to us in the building consecrated to His worship, together to magnify His most blessed name in peace, love and harmony.

May it be even so, my dear and beloved brother in the Lord, most venerable and holy Lord Bishop! And may we unite our most fervent prayers in this beautiful church, the prayers of two Local Orthodox Sister Churches, to the honour and glory of the Most Great and Glorious, Life-Giving, All-Holy Divine Trinity: the Father, the Son and the Holy Spirit. Amen.

Reply to His Holiness Patriarch German in the Patriarchal Cathedral in Belgrade, October 15, 1972

Your Holiness, beloved in the Lord, brother and fellow-servant! Right Reverend bishops, pastors, brothers and sisters in Christ!

My heart, warmed today by the flame of divine love poured out upon us all unstintingly in the holy churches of God and most profoundly felt in partaking of the Body and Blood of the Lord at the sacred and life-giving Sacrament of the Eucharist, is filled with joy.

We have been granted the great joy of communion with the eternal Source of Life, we have seen the true light, received the heavenly spirit... And this joy has been granted us in catholic unity of faith and love, in that unbroken union of brotherhood which is natural to the living body of the Church of Christ, "in so much as we all partake of one bread..."

Your Holiness! This high spiritual joy is intensified for us by the reali-



tion that we, both by blood and by popular ideals and by the spirit of ecclesiology and worship, are extremely close to one another. Past history persuades us of the lasting similarities of our common Slavonic roots, thanks to which our peoples were able to overcome a great multitude of trials, affording one another mutual help with great self-sacrifice and love on both sides. The destinies of our peoples continued to have much in common during the difficult years of the Second World War, from which, in spite of hardships, we emerged victorious and as champions of peace, justice and human dignity. And now, the peoples of our two countries are working in friendly cooperation and brotherhood in the building of a genuinely just society and, at the same time, exerting the maximum influence for the good in international life.

Of course, the experience of our spiritual life cannot be precisely the same in all respects. But that makes all the more important for us that our Churches should have lively brotherly contacts in which our differences might serve to our mutual enrichment, and the exchange of ideas and experience might benefit our lives and increase the wisdom of our Churches in

their common Christian mission and in their many-faceted service to modern man.

In unity there is strength and *with the well advised is wisdom* (Prov. 13. 10), as it is written in the Holy Scriptures. May our ever more profound spiritual communion become for us a source of Christian vigour and hope, a constant stimulus to test ourselves and to clarify to ourselves our real moral responsibility in our obligations before God, before His Universal Church and before contemporary humanity. And may prayerful communion serve as a powerful means of intercession to the Lord for the peace and prosperity of our peoples and for grace and help to our Churches, that are called to be proclaimers of peace, champions of justice, heralds of love.

Pray for us, brothers, that the labour of our love should not be fruitless. And we, in our turn, will not cease to pray for you, for our brothers who share our faith and our thoughts, that all together we might keep true faith with our Lord and might "live a quiet and peaceful life in all devotion and purity!"

Oh God-bearing Bishop, our father St. Sabbas, warm intercessor for all who are in sorrow, pray Christ to grant peace to our souls and great mercy!

#### Speech Delivered at the Reception Given by His Holiness the Serbian Patriarch German, October 15, 1972

Your Holiness, beloved fellow-servant in Christ and most holy brother! Dear bishops and pastors, friends! Allow me both on my own behalf and in the name of my companions to convey to you, Your Holiness, our profound gratitude for this reception where we have met with so much brotherly love, your cordial greetings and good wishes and for all the many evidences of attention and sympathy with which you and your helpers and colleagues have surrounded us.

We are particularly touched by the heartfelt words you have addressed to the Holy Russian Church and to our beloved country. Our Local Church, the cornerstone of whose life and work is fidelity to Gospel teaching, to holy catholic dogma and patristic tradition,

as well as firm devotion to the sacred foundations of Orthodox spirituality and piety, at the same time considers it her bounden duty to react to the vitally important requirements and needs of her own people and of all mankind.

The Russian Orthodox Church holds dear the interests of Orthodoxy in all its plenitude and, therefore, most willingly takes part in conciliar discussion of questions of all-Orthodox significance. And our Church does all she can to encourage the growth of such branches as have separated from her own apostolic mission and have attained the maturity essential for a canonic manifestation of independence.

The Russian Orthodox Church though fully aware of certain "temptations of



ecumenism" is, at the same time, not unduly timorous, and seeks boldly though with humility to make her contribution to Christian ecumenical co-operation, expounding the truth of Orthodoxy and following the golden rule of the Apostle: *Prove all things; hold fast that which is good* (1 Thess. 5. 21).

The Russian Orthodox Church also gives much energy and care to peace-making activities, supporting the efforts of the Christian Peace Conference and other organizations and movements, religious and secular, devoted to the cause of peace, friendship and cooperation between the peoples of the world. We are motivated to take this action by love for neighbour as it was taught to us by Christ the Saviour, and of which our world today stands in such great need. Indeed, the suffering of the peoples of Indochina, of the Arab and Palestinian peoples, of the native population of Rhodesia and the Republic of South Africa and of many, many other peoples cry out for justice and surely we Orthodox Christians are called to do all we can to serve the cause of justice and to abolish suffering!

It is a joy for us to realize that the Serbian Orthodox Church, who lives in a society similar to our own and whose children are our kindred both by

nature and in spirit, is actively fulfilling her service to the plenitude of Orthodoxy, taking care to make worthy contribution to the ecumenical movement and doing all in her power to further the cause of peace and cooperation between peoples.

We Russian Orthodox people have great regard for the outstanding qualities of the peoples of Yugoslavia: their patriotism, endurance, dignity, love of freedom, their respect for the traditions of their fathers. We wish your beautiful country happiness and peaceful, prosperous development and a strengthening of truly brotherly relations between the peoples that form her population. We hope that the ancient fraternal friendship between the peoples of our countries will grow and deepen in the interests of Yugoslavia and the Soviet Union, in the interests of peace and security, for the benefit of the whole human race.

I propose my toast to the health of Your Holiness and the bishops, priests and laymen now standing round you, to the well-being of the Serbian Orthodox Church, to a peaceful life for the peoples who inhabit your native land, to friendship and cooperation between the Socialist Republic of Yugoslavia and the Soviet Union. Many years!

#### Response to Archpriest Vitaliy Tarasiev, Dean of the Metochion of the Russian Orthodox Church in Belgrade, October 14, 1972

Reverend Father Vitaliy! Beloved children in Christ!

You know that the Local Council of the Russian Orthodox Church which took place last year, 1971, taking care for the filling of the patriarchal throne, which had stood empty since the demise of His Holiness Patriarch Aleksiy of Moscow and All Russia, elected me to the lofty and most responsible post of Primate of the Holy Church of Russia.

In pursuance of the tradition of visiting Local Orthodox Sister Churches after enthronization, I and my beloved companions have come to the friendly

land of Yugoslavia as the guests of His Holiness Patriarch German of Serbia. We have had brotherly meetings with His Holiness and, still more valuable, we have prayed together and tomorrow will celebrate together the Sacrament of the Holy Eucharist.

Filled with profound satisfaction for the many and manifest evidences of the great love of believers of the Holy Serbian Church and of citizens of Yugoslavia in general for the Russian Orthodox Church and the God-protected land of Russia, we are filled with most abundant joy at this meeting with you dear and heartily-beloved fellow-coun-



rymen. You are continually in our prayers. To you who live far from your homeland and the land of your fathers our heart goes out. We know the power of prayer. Let us constantly make use of this gift of God that through our fervent and ardent prayer the Lord might grant us all that we need in this world and should not deprive us of the righteousness.

Most dearly-beloved children of the Russian Orthodox Church, the centre of your spiritual life is our Russian metochion in Belgrade which represents a natural hearth on which the friendship between the Russian and Serbian Sister Churches should glow most warmly. The significance of this friendship is beyond assessment. And we hope that, by the efforts of the dean here and of all your community, the only task of confirming brotherhood

and cooperation between our two Sister Churches and between our peoples who are akin both by spirit and by blood will continue steadily to prosper and to bring forth good fruit.

In giving you God's blessing I call upon you all, beloved, to represent the Church of your native country with dignity and to treat with due honour and love His Holiness the Primate of the Serbian Church and to cultivate in all your life and works the principles of true Orthodox faith and piety, fulfilling the commandments of the Apostle to keep *the unity of the Spirit in the bond of peace* (Eph. 4. 3)... May the grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be with you, brothers, all the days of your life. Amen.



## Services Conducted by His Holiness Patriarch PIMEN

### OCTOBER

#### *The Greek Orthodox Church*

In the course of the 1972 official fraternal visits to the Autocephalous Orthodox Churches of Serbia, Greece and Roumania, His Holiness Patriarch Pimen of Moscow and All Russia conducted solemn pontifical services together with the bishops and clergy of these Churches and the members of the delegation from the Russian Orthodox Church who accompanied him.

#### *The Serbian Orthodox Church*

**October 15 (2).** The twentieth Sunday after Pentecost. In the Patriarchal Cathedral of the Archangels Michael and Gabriel in Belgrade, His Holiness Patriarch Pimen with the bishops and clergy accompanying him and His Holiness Patriarch German with bishops and clergy of the Serbian Church celebrated the Divine Liturgy. After the service, Patriarch Pimen and Patriarch German exchanged words of greeting.

**October 22 (9).** The twenty-first Sunday after Pentecost. In the Cathedral of the Annunciation in Athens His Holiness Patriarch Pimen celebrated the Divine Liturgy together with bishops and clergy of the Russian and Greek Churches. When the Liturgy was over, His Holiness Patriarch Pimen and His Beatitude Archbishop Teronymos of Athens pronounced speeches of greeting, after which His Holiness distributed the antidoron to members of the congregation.

#### *Athos, the Holy Mountain*

**October 25 (12).** Wednesday of the 22nd week after Pentecost. At 5 o'clock in the morning in the Cathedral of the Protecting Veil in the Russian Monastery of St. Panteleimon, His Holiness Patriarch Pimen, together with bishops and clergy of the Greek and Russian Orthodox Churches and



with monks of the Russian Monastery, celebrated the Divine Liturgy. At the Liturgy all members of the Russian delegation partook of Holy Communion.

### *The Roumanian Orthodox Church*

**October 26 (13).** The Feast of St. Demetrius of Salonika, Megalomartyr. In Bucharest, in the Cathedral of St. Spiridon, Bishop of Tremithus, His Holiness Patriarch Pimen and His Beatitude Patriarch Justinian of Roumania, together with bishops and clergy of the Russian and Roumanian Orthodox Churches, celebrated the Divine Liturgy. After the service, Patriarch Pimen and Patriarch Justinian exchanged speeches of greeting.

**October 29 (16).** The twenty-second Sunday after Pentecost. Remembrance of the Holy Fathers of the Seventh Ecumenical Council. His Holiness Patriarch Pimen and His Beatitude Patriarch Justinian, together with bishops and clergy of the Russian and the Roumanian Churches, celebrated the Divine Liturgy in the Bishop of Ramnicul's diocesan cathedral in the town of Ramniculvalcea. After the Liturgy, Bishop Joseph of Ramnicul and Arges pronounced a speech of welcome to which His Holiness responded.

## NOVEMBER

**November 17 (4).** The day of St. Joannicius the Great. The 15th anniversary of the consecration of His Holiness Patriarch Pimen. The Patriarch received Holy Communion at Divine Liturgy in the domestic chapel of the Patriarchal residence in the village of Lukino where, the evening before, he had attended the celebration of All-Night Vigil (the Vigil Service).

On the evening of the anniversary His Holiness read an akathistos before the icon of the Mother of God "Joy Unhoped-For" in the Church of Elijah the Prophet, Obydensky Pereulok, Moscow.

**November 19 (6).** Sunday of the 25th week after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany assisted by cathedral clergy and Priestmonk Taly-

pin, visiting priest of the Patriarchal Community of the Protecting Veil in the city of Helsinki, Finland.

**November 21 (8).** The Synaxis of St. Michael the Archangel and all the Host of Heaven. On the eve of the feast, Patriarch Pimen and Bishop Serapion of Podolsk conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the service His Holiness conducted a panikhida in memory of his father—Mikhail. On the day of the feast His Holiness celebrated Divine Liturgy and read the moleben in the same cathedral. Present at the moleben was Bishop Andrey Katkov of the Romanian Catholic Church.

**November 26 (13).** Sunday of the 26th week after Pentecost. His Holiness Patriarch Pimen officiated at the Divine Liturgy, and, on the eve, at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. At the Vigil Service His Holiness anointed the congregation with Holy Oil.

**November 27 (14).** The day of St. Philip the Apostle. The Patriarch officiated at Divine Liturgy and, on the eve, at All-Night Vigil in the Church of the Resurrection (Voskreseniye Slo-vushchego), Aksakov Pereulok, where there is a side-altar dedicated to St. Philip. After the service, His Holiness preached on the theme: "Ways of Salvation."

**November 28 (15).** The day of the martyrs and confessors Gurios, Samonas and Abibos. Patriarch Pimen celebrated Divine Liturgy in the Church of the Holy Martyr St. John the Warrior. At the end of the service His Holiness preached on the significance of the prokimenon appointed for the feast "...to the saints that are in the earth and to the excellent in whom is all my delight." After this His Holiness thanked the right-hand and left-hand choirs for their gracious singing and gave them his blessing.

**November 30 (17).** The day of St. Nikon, Abbot and disciple of St. Sergius of Radonezh. Patriarch Pimen partook of the Holy Sacrament during Divine Liturgy at the Trinity Cathedral of the Trinity-St. Sergius Lavra having, the



evening before, attended the All-Night Vigil at the Trinity-St. Sergius Lavra.

## DECEMBER

**December 1 (November 18).** The day of Plato the Martyr. The Saint's Day of Metropolitan Levshin of Moscow and Kolomna (†11.XI. 1812). His Holiness partook of the Holy Sacrament at Divine Liturgy in the domestic chapel in the Patriarchal chambers at the Trinity-St. Sergius Lavra. On the eve he attended the evening akathistos to the Mother of God in the Refectory Church of St. Sergius in the Trinity-St. Sergius Lavra.

**December 2 (November 19).** The day of the Prophet Obadiah. The day of the demise of Metropolitan Filaret Drozdov of Moscow and Kolomna (†19. XI. 1867). His Holiness attended Divine Liturgy and, on the eve, the All-Night Vigil in the domestic chapel in the Patriarchal chambers at the Trinity-St. Sergius Lavra.

**December 3 (November 20).** Sunday of the 27th week after Pentecost. On the eve His Holiness attended All-Night Vigil in the domestic chapel of the Patriarchal chambers in the Trinity-St. Sergius Lavra. On Sunday the Patriarch concelebrated the Divine Liturgy in the Refectory Church of St. Sergius in the Trinity-St. Sergius Lavra with the Superior of the Lavra archimandrite Ieronim Zinoviev and the brotherhood of the Lavra. At the Little Entrance His Holiness elevated the priestmonk Father Aleksandr Timofeyev, the Assistant Rector of the Moscow Theological Academy, to the dignity of Hegumen, presenting him at the same time with a decorated cross. During the Liturgy His Holiness ordained deacon Nikolay Ustinov, a second-year student of the Moscow Theological Seminary.

**December 4 (November 21).** The presentation of the Blessed Virgin in the Temple. Patriarch Pimen and Bishop Serapion of Podolsk officiated at Divine Liturgy and, on the eve, at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the Liturgy, His Holiness ordained

deacon a reader of the cathedral, Vyacheslav Marchenkov, a fourth-year student of the Moscow Theological Academy.

**December 7 (November 24).** The day of St. Catherine, Great Martyr of Alexandria. His Holiness Patriarch Pimen officiated at the Divine Liturgy and the moleben and, on the eve, at the All-Night Vigil in the Moscow Church of the Deposition of the Robe of the Lord, where there is a side-altar dedicated to St. Catherine. At the Vigil Service the Patriarch anointed the congregation with Holy Oil. He preached a sermon on a text from the akathistos: "Catherine, bride of Christ, most wise."

**December 8 (November 25).** Friday of the 28th week after Pentecost. His Holiness Patriarch Pimen read the akathistos before a much revered Icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah, Obydensky Pereulok, Moscow.

**December 10 (November 27).** Sunday of the 28th week after Pentecost. The day of the Icon of the Mother of God "The Sign." His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Icon of the Mother of God "The Sign" in the Pereslavl Sloboda, Moscow, where, on the eve, he had conducted All-Night Vigil and anointed the congregation with Holy Oil. After the festal moleben His Holiness gave the address on the subject of the Icon of the Mother of God "The Unbreachable Wall."

**December 13 (November 30).** Wednesday of the 29th week after Pentecost. His Holiness Patriarch Pimen attended a panikhida in memory of Metropolitan Nikolay Yarushevich (†December 13, 1961) in the Church of the Virgin of Smolensk of the Trinity-St. Sergius Lavra.

**December 14 (1).** The Feast of St. Philaretus the Merciful. His Holiness Patriarch Pimen received Holy Communion during the Divine Liturgy, having attended All-Night Vigil on the eve, in the domestic church at the Patriarchal chambers in the Trinity-St. Sergius Lavra.





# THE NOMINATION AND CONSECRATION of Archimandrite Varlaam Ilyushchenko as Bishop of Pereyaslav-Khmelnytsky

By a decree of His Holiness Patriarch Pimen and the Holy Synod (of October 11, 1972) Archimandrite Varlaam Ilyushchenko, Chancellor of the Kiev Exarchate, was nominated Bishop of Pereyaslav-Khmelnytsky, suffragan of the Diocese of Kiev.

On Saturday, October 21, on the eve of the 21st Sunday after Pentecost, after evening service, the ceremony of the nomination of Archimandrite Varlaam as Bishop of Pereyaslav-Khmelnytsky was solemnly conducted in the Kiev Cathedral of St. Vladimir by Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, Archbishop Palladiy of Zhitomir and Ovruch, Archbishop Iosif of Ivano-Frankovsk and Kolomya, Bishop Feodosiy of Poltava and Kremenchug, Bishop Savva of Chernovtsy and Bukovina.

During the nomination ceremony Archimandrite Varlaam gave the following address:

Your Eminence, Your Graces, God-loving Bishops and Fathers! It is with fear and trembling, and in full awareness of my shortcomings that I, unworthy as I am, stand before you this day as one who has been called to the episcopal ministry.

The unsearchable judgements of divine Providence and the ways of the Lord that are past finding out (Rom. 11. 33) have brought me here to stand in reverence before you.

From youth up my constant desire has been to serve the Church of God. And through the unbounded mercy of our Lord, He has granted me the strength for almost twenty years since I graduated from the Kiev Theological Seminary to humbly bear this service in Holy Orders, first as a priest and, for the last two years, as archimandrite.

It was with profound inward awe, confusion and fear that I learnt I was to be consecrated bishop. The news induced me to make a serious analysis of all my past life, to weigh my weaknesses and shortcomings.

My humbled spirit is filled with reverent awe and the words that seek to break forth from my lips are "Whom am I, Oh Lord God... that thou hast brought me hitherto?" (1 Chron. 17. 16)...

But could I say to my Lord Whom loves me so well: "I pray thee, have me excused" (Lk. 14. 18), "Oh my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Exod. 4. 13)? No, I could not. All my life has been a total dedication to the will of God. I hear in this my election to "the mountain of the Lord's house" (Is. 2. 2.) the voice of the Lord Himself calling: "Whom shall I send, and who will go for us?" and with reverent submission I reply: "Send me" (Is. 6. 8). And even though the shortcomings and weaknesses of human nature discourage me from taking upon myself the arduous episcopal ministry I yet see, on the other hand, the will of our Lord Jesus Christ in the decision of His Holiness Patriarch Pimen and the Holy Synod of our Church, and seek support and comfort in the Lord's words to the Prophet Isaiah: "I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Is. 41. 9-10).

Perceiving in this election the will of God, I humbly "return thanks, and accept, and say nothing contrary thereto." There is no other answer I *could* give, for I believe firmly in divine Providence, and see therein the unceasing activity of the divine omnipotence, wisdom and goodness, by which God preserves the being and the forces of His creatures, directing them to blessed ends and helping them in all good undertakings.

I see the great power and the helping hand of God in the fact that, by His divine Providence, my first lessons in faith and piety were granted to me in Kiev, the mother of Russian cities, near the graves of such saints





the Russian Orthodox Church as St. Antony and St. Theodosius, St. Varlaam, the first Abbot of the Monastery of the Caves, and other miracle workers of this monastery, and also of the great martyr St. Barbara and the holy martyr Macarius whose relics rest in this beautiful cathedral and to whom we raise our daily prayers.

I call upon the help of the Most Holy Virgin Mary, all the saints, ascetics and martyrs under whose protection the years of my youth have passed, that by their prayers and loving intercession the Lord might smooth away my transgressions and make me worthy to bear the cross that has been laid upon me.

In accepting the service in the upper hierarchy of the Church that has fallen to my lot I thank God that you, Your Eminence, Most Reverend Exarch, have not sent me away from your side but have given me the happiness of assisting Your Eminence as your suffragan. I find comfort in the thought that all I do I shall have the benefit of your wise guidance, teaching and advice.

With the deepest humility I bow before you, bishops of the Church of Christ, wise in the Lord, and with all my heart I beg you: raise your pontifical prayers to the Great Pastor Pas-torum, Jesus Christ, that the grace of the Holy Spirit might remain with me always, that my ministry as a bishop may serve the glory of God, the good of the Church, the salvation of my soul and of the souls of the flock entrusted to me, and also the glory of our beloved country. Amen."

\* \* \*

On October 22, the 21st Sunday after Pentecost, the same hierarchs who officiated at the nomination celebrated the consecration of Archimandrite Varlaam in the Cathedral of St. Vladimir.

After Divine Service, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, presented Bishop Varlaam of Pereyaslav-Khmel'nitsky with his crosier, saying:

"Right Reverend Bishop Varlaam, beloved brother in Christ! We congratulate you, our new brother and colleague, on the beginning of your journey on the road of the episcopal ministry and prayerfully call down upon you the gracious help of the Lord in all the labours for the good of Church and country which lie before you in your new office.

All changes in people's lives come about according to God's Providence. In your life, too, there have been several changes. One of these has occurred today when, by the grace of the Holy Spirit "which always healeth that which is infirm, and completeth that which is wanting,"\* and through the laying-on of the hands of the bishops here present, you have become one of the company of bishops of the Orthodox Church and a successor of the Holy Apostles.

You yourself understand to what a high service you are called; you understand also that the natural forces of a man in his weakness are insufficient

\* From the Order of Consecration of a Bishop as translated by Isobel Hapgood in the Service Book of the Holy Orthodox Catholic Apostolic Church. New York, 1922, p. 329.



successfully to shoulder the burden of this service and that only the grace of God can help him to overcome the difficulties of the episcopal ministry.

You know St. Paul's words of guidance to his disciples Timothy and Titus on their duties as bishops, and particularly the saying: "If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3. 1). To desire the office of bishop does not mean to covet the spiritual powers and the honours which go with episcopal rank. To desire the office of bishop is to burn with the desire to do good deeds, i. e., to illumine by truth, to improve morals, to guide spiritual life in the way of perfection, to confound false doctrine and schisms, to comfort those who are in sorrow, to be a provident and careful father. Whoever, full of zeal for such deeds as these, desires the office of bishop, does indeed desire a good work. He looks neither for honour nor glory, but wishes to give his labour for the good of his fellows. He wishes to be the servant of all, not sparing himself. The Blessed Theodoret, explaining the

words of St. Paul's, writes: "The Apostle does not censure the wish itself but ambition; and he teaches us to care not so much for reputation as for virtue; not to desire rank, but to seek rather the works required by the rank."

Who can judge what it is that attracts the man who desires the office of bishop: honour and glory or good works? Conscience! The very first means by which any man, bishops included, can obtain a clear understanding of what is going on in himself, is conscience. Conscience is the voice of God Himself. When He sent us into the world He instilled in our hearts a sleepless eye, an incorruptible guardian—conscience. And when we listen to the voice of conscience let us take care that this mirror of truth and righteousness does not distort, so that the will of God may ceaselessly manifest itself to our inward eye.

Before this gathering of bishops you have taken your pontifical oath, made your confession of weakness and unworthiness and placed your hope in the grace of God, by all which you have



The consecration of Archimandrite Varlaam Bishop of Pereyaslav-Khmelnitsky, October 22, 1972





Archbishops who conducted the nomination and consecration (left to right): Bishop Feodosiy of Lviv and Kremenchug; Archbishop Palladiy of Zhitomir and Ovruch; Metropolitan Filaret of Kyiv and Galicia, Exarch of the Ukraine; Archbishop Iosif of Ivano-Frankovsk and Kolomyia; Bishop Savva of Chernovtsy and Bukovina

in the Church good hope. In life, however, there are cases when those elected to the episcopal ministry pronounce the pontifical oath lightheartedly without due consideration of its content and, more particularly, of the promise to be of one mind with their fellow bishops, to love them in the spirit and to reverence them as fathers. Consequently, after a certain time has passed, whether from a feeling of their own superiority, or simply under the influence of human failings, they forget their oath and no longer consider it binding upon them to maintain unanimity and brotherly love. Some permit themselves petty arrogance at the modesty of their calling and service. A truly worthy man is remarkable in any calling, outstanding in any capacity, in any post. And it is a hundred times better for the man in position to be loftier than the man. My beloved brother, you have been a shepherd of souls for almost twenty

years and you know from your pastoral experience that by the power of our crosier we can order our flock and command obedience, but we can write the Kingdom of God into the hearts of our spiritual children only with our own blood, that is, by our self-sacrifice, our works, prayers and tears, our nerves, our readiness to be crucified for the sake of our flock.

Our Lord Jesus Christ, when He chooses those whom He has willed to serve Him, does not leave them to manage as best they can in their own strength, but invests them with "power from above" as He invested His Holy Apostles, promising to be with them "always until the end of the world." Only we bishops should not be slothful about keeping alive the gift of God that is within us. You too must nurture this gift which from now on is alive in you. Keep the gift of God alive by disciplines of love for God and neighbour, insofar as you are able. Most important is to be fervent and reverent



in the celebration of Divine Service, as St. Paul adjured his disciple Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." After this, serve your neighbour diligently in every way you can: by good counsel, by teaching and exhortation, by spiritual comfort and every kind of help. Always be modest in your soul, for "God resisteth the proud, but giveth grace unto the humble" (Jas. 4. 6). Never forget who you were and do not let your heart feed on human flattery, for it can prove fatal even to great men. Every bishop is invariably faced with the temptation of beginning his ministry well and ending it badly.

You enter on your new way of service with our loving blessing and we confidently hope that you will justify our choice.

Take this episcopal staff and may it be the visible emblem of the invisible but efficacious help of God in the ministry on which you are about to embark. And now, from the grace that has been bestowed upon you, give thy blessing to all the brotherhood and to the people of God who by their prayers have taken part in your consecration."

\* \* \*

Bishop Varlaam of Pereyaslav-Khmelnytsky (in the world Aleksey Timofeyevich Ilyushchenko) was born May 13, 1929, in the village of Prusska, Klimov District, Bryansk Region, of a God-fearing peasant family. From 1943, when he left school, he worked first in his native village and then in the Donbas, repairing factories destroyed in the war. Aleksey Ilyushchenko made use of every opportunity to go to Church, where he fulfilled the duties of a reader, a member of the choir, a sub-deacon. In 1949 he entered the Kiev Theological Seminary from which he successfully graduated.

In 1954 he was ordained deacon and, shortly thereafter, priest, by Metropolitan Ioann of Kiev and Galicia, Exarch of the Ukraine. Father Aleksey served as a priest in various churches of the city of Kiev and also in the church of the village Zavorochy in the Brovar District near Kiev.

In 1968, Metropolitan Filaret of

Kiev and Galicia, Exarch of the Ukraine, elevated Father Aleksey to the dignity of archpriest and appointed him Rector of the Church of the Resurrection in Demeyevka Area, Kiev. The same year Father Aleksey was provisionally Chancellor of the Exarchate, an appointment that was made permanent in 1969 when he also became Dean of the churches of the city of Kiev.

On June 5, 1970, Metropolitan Filaret made Father Aleksey a monk, giving him the name of Varlaam, and on June 14 of that same year he was elevated to the dignity of archimandrite. In the same year he became an out-student of the Moscow Theological Academy.

In February 1972 Archimandrite Varlaam was appointed Dean of the Cathedral of St. Vladimir in Kiev.

## NEWS OF DIVINITY SCHOOL

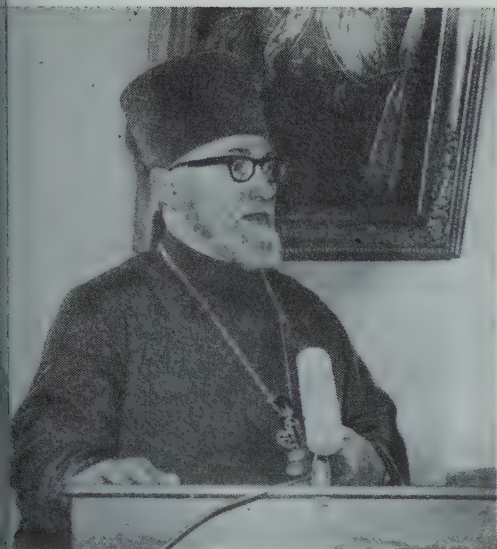
### The Doctor's Thesis of Archpriest Nikolay Demyanovich

On March 15, 1972, at a session of the Council of the Moscow Theological Academy there took place the official defence by Archpriest Nikolay Demyanovich, Secretary of the Cheboksary Diocesan Board, of his Doctor's thesis on the subject "A History of Orthodoxy in the Kholm Area (1768-1917)."

In 1965 Archpriest Nikolay Demyanovich applied to the Council of the Moscow Theological Academy for permission to write a Doctor's thesis. After he had taken the necessary examinations and consideration had been given to the work he did on graduation from the Divinity Faculty of Warsaw University, which had been recognized by the Council as complying with the demands of a Candidate's thesis, the Council of the Moscow Theological Academy bestowed upon Archpriest Nikolay the degree of Candidate of Divinity and approved the theme of his Doctor's thesis.

Archpriest Nikolay Antonovich Demyanovich was born into a peasant family on January 1, 1908, in the village of Lyski, Grodno Province (now part of Poland). In 1931 he finished the Vilna Theological Seminary and in 1935 the faculty of Divinity of Warsaw University. In 1936 for his essay "The Sobor (Council) as the Supreme Organ of Church Power" he received the





degree of Master of Divinity. He began his pastoral service in 1932 in the Kholm Area, at the parish of the village of Depultychi. Later he served in the dioceses of Vilna, Minsk and Cheboksary. Since 1951 Archpriest Nikolay has worked as Secretary of the Cheboksary Diocesan Board. In 1971 he was a member of the Local Council of the Russian Orthodox Church. Archpriest N. Demyanovich is the author of a number of articles published by *The Journal of the Moscow Patriarchate*.

The thesis comprises two volumes (476 typeset pages); it has an introduction, the main text consisting of five chapters and a conclusion. In his account of the history of Orthodoxy in the Kholm Area Archpriest N. Demyanovich adduces convincing evidence of the tortured destiny of many thousands of our Orthodox fellow countrymen, who staunchly and courageously stood by the faith of the Holy Fathers.

The author does not examine the history of the area part by part but regards it as a single whole. Thus he compellingly demonstrates that Orthodoxy existed in the Kholm Area from the 16th century, whereas the Roman Catholic faith was enforced in much later periods. The author states in chronological order the most important events in the history of the Kholm Area which were of great significance for the fate of Orthodoxy there; he discusses in detail the enforcement of the Uniate Church for a period of three centuries. In a lively, interesting way, noting many historic documents, Archpriest N. Demyanovich speaks of the history of Orthodoxy in the area under discussion in the nineteenth century. It is impossible to read without shud-

dering the pages describing the tortures suffered by the parishioners. The author does not remain silent on the subject of the heartless attitude of Russian officials to the cause of Orthodoxy in the area, the limited outlook of the synodal Ober-Prokurors, the ingratiating attitude adopted by the state administration towards the Vatican. Despite all these difficulties, however, in 1875 the overwhelming majority of the Kholm population reunited with the Orthodox Church. The two last chapters of Demyanovich's work tell the fascinating story of the further process of the restoration of Orthodoxy in the Kholm Area. Much attention is paid to the monasteries, brotherhoods, and the theological seminary there. The author also deals with the strenuous work done by Bishop Evlogiy Georgiyevsky who devoted seventeen years of his pastoral service to the strengthening of Orthodoxy in the Kholm Area.

The author's first opponent, the late I. N. Shabatin, the distinguished professor in charge of the Department of Church History at the Moscow Theological Academy (†. 5.11.72), remarked that the subject chosen by the candidate was one of the most difficult in the history of the south-western branch of the Russian Church. The difficulty was the divergences in the sources and the literature on the subject. After noting the ability of the author to find his way very ably among the "Scholarly division of thought" and to present his own opinion in a well-argued way, Professor Shabatin made a scholarly analysis of the work as a whole, and announced in conclusion that "the fund of Doctor's theses has acquired yet another valuable work, and that the author will be soon pronounced 'worthy' by the Learned Council."

The second opponent, Professor Hegumen Mark Lozinsky, after stressing the positive qualities of the work and pointing to certain inaccuracies, said that it was distinguished above all for its truthfulness and love for Orthodoxy. This was a work not only of an unprejudiced historian but also that of a patriot who loved deeply the Church and the Motherland.

Then spoke the Rector, Archbishop Filaret of Dmitrov; the Secretary of MTA Council, Professor Archpriest Aleksiy Ostapov; professors A. I. Georgievsky, D. P. Ogitsky, K. Y. Skurat; Assistant Professor K. M. Komarov, and others. They all gave the dissertation a high appraisal.

After a secret ballot the Academy Council, by majority vote, resolved that Archpriest Nikolay Demyanovich merited the degree of Doctor of Divinity, and that the Council would ask His Holiness Patriarch Pimen to approve the decision. Everyone present warmly congratulated the candidate.



On June 15, 1972, at the Annual Congregation in the Moscow theological schools His Holiness Patriarch Pimen presented Archpriest Nikolay Demyanovich with the insignia of Doctor of Divinity.

Professor Hegumen MARK LOZINSKY

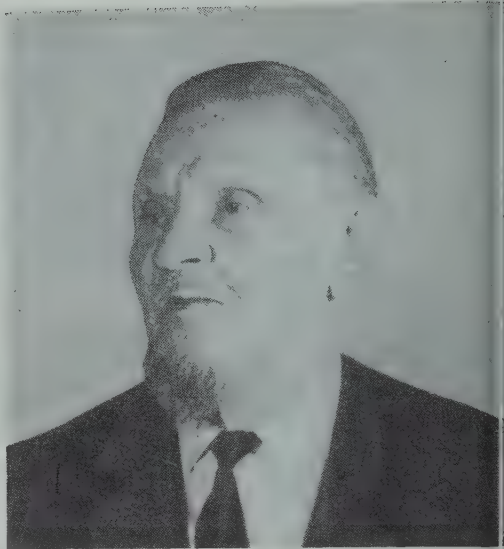
## The Ninetieth Birthday of Konstantin M. Fyodorov

Ninety years have passed since the birth of Konstantin Mikhailovich Fyodorov, the retired Leningrad church choirmaster and teacher of church singing in the Leningrad Theological Academy and Seminary.

He first sang in a church choir as a boy of 10 and devoted all the rest of his life to church music. First as a singer and then as a conductor, for almost seventy years. In 1906 Fyodorov obtained a first-class diploma from the choirmasters' classes at the old Court School for Church Singers (Pridvornaya Pevcheskaya Kapella) with the title of teacher of church singing and the theory of music. Until 1946 he was choirmaster in various Leningrad churches and, at the same time, he taught singing in schools. In 1946 Konstantin Mikhailovich was invited to teach church singing in the Leningrad Theological Academy and Seminary. He was also appointed to head the academic church choir. He fulfilled these duties with great love and knowledge for the whole thirteen years of his residence within the walls of the theological schools. It was only because of ill health that he was constrained to give up his beloved task and to retire on pension. However, the connection between Konstantin Fyodorov and the academy did not end here. By a resolution of His Holiness Patriarch Aleksiy of March 21, 1958, he was invited to stay at the Academy in an honorary capacity as a most experienced and revered choirmaster; for many years thereafter Konstantin Fyodorov worked with a group of choirmasters.

Many pieces of church music have been reset and harmonized by this distinguished doyen of choir conductors. In the academy church many of these settings are used to this day.

Konstantin Fyodorov was a consistent advocate of canonic church singing. Under the direction of this distinguished conductor the academy choir first began to sing the ancient chants for eight parts, "The Mercy of Peace" and the



magnificent hymn "It is Meet" to the majestic Znamenny (early unison) chant harmonized by him for polyphonic choral singing. Other works were: 1. To reset the chants of the (Sunday) All-Night Vigil in eight parts in harmonization suitable for a four-part choir. 2. To harmonize the Znamenny chants of the prokeimena\* for Vespers, Mattins, Lent and Passion Week and Trinity Sunday troparia for an eight-part choir and the great Prokeimena of the Paschal Week (for three parts). 3. To arrange the troparion and kontakion to St. John the Divine, two Cherubim hymns for mixed and all-male choir, and the Znamenny chant for the irmoses\*\* "Helper and Protector" for all-male and mixed choir, and to harmonize a number of other canticles.

Apart from this, he harmonized for various types of choir the irmoses for the feasts of the Holy Trinity and of the Meeting of the Lord. Lvovsky and Theophan's "Blessed is the Man" Valaam chant for "Praise the Name of the Lord" the Znamenny dogmatika, the 17th kathisma\*\* according to Archpriest Pyotr Turchaninov, and the service to St. Aleksiy, Metropolitan of Moscow, he transcribed for a male-voiced choir and for a male four-part choir, the services to the Protecting Veil of the Most Holy Mother of God and in honour of the Transference of the Holy Relics of St. Sergius, Abbot of Radonezh as well as many other chants.

\* Prokeimenon: verses from the Psalter, sung immediately before readings from the Holy Scripture.

\*\* Irmos: a title applied to the opening stanza in each canticle of the canon.

\*\*\* Kathisma: each of the 20 sections into which the Psalter is subdivided in the Orthodox Church.



Metropolitan Nikodim of Leningrad and Novgorod, Bishop Meliton of Tikhvin, the Rector, the Assistant Rector, the professors, lecturers and students of the Leningrad Theological Academy and Seminary—all congratulated Konstantin Khailovich Fyodorov most warmly and heartily on the occasion of his ninetieth birthday and wished him long life and good health.

A high evaluation of Konstantin Fyodorov's

art as choirmaster was contained in Patriarch Aleksiy's praise of the academic choir's progress under his direction (Russian JMP, 1950, No. 1). Many patriarchal charters bear witness to the high ecclesiastical authority's appreciation of the work of this most senior labourer in the field of Church worship and life.

VLADIMIR BRONSKY

## In Memory of Professor Ivan Nikitich Shabatin

On November 5, 1972, after a short but severe illness Ivan Nikitich Shabatin, one of the senior professors of the Moscow Theological Academy, passed away. In the person of Professor Shabatin the Academy lost an outstanding Church historian, a talented writer, and an experienced teacher. The news of the professor's death was received at the academy with heartfelt pain both by his colleagues and all the students.

The late professor was born in 1898 in the town of Bobrov, Voronezh Province, in the family of a civil servant. After receiving a higher secular education, I. N. Shabatin did scholastic and administrative work up to 1946, and then became a professor at the Moscow Theological Academy, where he continued to work to the end of his life.

Professor Shabatin's main subject was the history of the Russian Church, in addition to which at various times, he lectured on the Constitution of the USSR, the history of Slav-Balkan Churches and a course of lectures on the modern history of our country. Professor Shabatin headed the Historical Commission of the Learned Council of the Moscow Theological Academy and Seminary and enjoyed great and deserved prestige.

He was the author of a number of monographs, articles and textbooks. The professor repeatedly lectured and read papers before large audiences at the Annual Congregation and on other occasions.

Ivan Nikitich Shabatin was always an active participant in the sessions of the Learned Council and wrote a great many reviews of doctor's theses, stipend-holder and candidate's theses. The readers of *The Journal of the Moscow Patriarchate* are well acquainted with the writings of Professor Shabatin, which appeared at one time above the pseudonym Nikita Volnyansky. His works were also published by the *Vestnik Zapadnoevropeiskogo pravoslavnogo sarkhata*, *Stimme der Orthodoxie*, and in *Pravoslavny Visnik*.

The late professor displayed great solicitude and only fatherly consideration for pupils working on papers concerned with his subjects, and also those who worked on their candidate or doctor's theses.

I. N. Shabatin was not a dispassionate researcher of Russian Church history: while lecturing on a particular theme he always tried to penetrate the foundations and processes of development in



order to discern the facts which realistically expressed the situation of Church history during periods under study.

The results of his painstaking research were not left in obscurity—the professor was ever ready to share them with his audience, basing the truth of a particular piece of scholarly research on facts, or quoting new facts concerning the greatness of the Russian Orthodox Church, her high and everlasting significance in Russian history, her spiritual and patriotic service to her people, and her peace-making activity.

Professor Shabatin was an unassuming highly erudite man, with extensive experience of life and invariable optimism—this is how this deeply respected man was looked upon in the Church and this is how he will be remembered by all his colleagues, by all his pupils and those who worked with him at the theological schools.

For his considerable service in the field of spiritual enlightenment, for his diligent work at



the academy, Professor I. N. Shabatin was awarded by His Holiness Patriarch Aleksiy the Order of St. Vladimir, Second Class, and by His Holiness Patriarch Pimen, a Patriarchal diploma.

The Academy Council have repeatedly and unanimously expressed their appreciation to the distinguished professor.

\* \* \*

On Sunday, November 5, the sad news of the death of Ivan Nikitich Shabatin reached the academy.

It was with profound grief that the academy family, headed by the Rector, Archbishop Filaret of Dmitrov, held their first memorial prayer service for the deceased at the Academy Church.

The funeral service was held on November 8 in Moscow, in the Church of the Dormition of the Mother of God in the Novodevichy Monastery. The reading of the Psalter continued without pause by the side of the coffin, the psalms being read by the ex-pupils and the present-day students of the academy, by professors and teachers who took over from one another before the Holy Book of Divine Words speaking of hope for life eternal, and thus each of the readers paying his prayerful tribute of love to their late tutor and colleague. That morning the liturgy for the deceased was conducted by Prof. Archbishop Pitirim of Volokolamsk, Editor-in-Chief of *The Journal of the Moscow Patriarchate*. Bishop Simon of Ryazan and Kasimov, representatives of the Moscow clergy and of the Patriarchate and a number of clergy from other dioceses came to take part in the funeral service.

With the blessing of His Holiness Patriarch Pimen the funeral service was conducted by His Grace Archbishop Filaret, assisted by the professors, teachers and students of the academy and the seminary and also by the ex-pupils of the theological schools who are new priests. His Grace made a moving speech to the congregation in which he expressed the grief of all the teachers and pupils at the death of the professor, and conveyed Patriarch Pimen's profound sympathy to the academy and the family of the late Professor Shabatin.

The funeral service was carried out with the observation of every canon and was accompanied by the deeply moving singing of the academy choir conducted by M. H. Trofimchuk, teacher of Church singing.

At intervals during the service funeral orations were read. After the singing of the kontakion "Give rest with the saints," Prof. Archpriest Aleksiy Ostapov, Secretary of the Academy Council, spoke: "...Today the great, unfathomable mystery of death was revealed to our dear teacher, colleague and friend, Ivan Nikitich Shabatin... We all loved him and we will continue to love him and our gratitude is now expressed in our prayers for his soul..."

On behalf of the pupils of the theological schools Deacon Zotik Yakimchuk, a fourth-year student of the academy, then spoke, and he expressed in his speech the grief felt by the students at the passing of their beloved professor. Archpriest Anatoliy Novikov spoke on behalf of the Moscow clergy who were former pupils of the professor: "We priests, though we finished the Moscow Theological Academy a long time ago, will always

remember and recall with gratitude our dear Ivan Nikitich, and we shall pray for the repose of his soul..."

Then came the moment of parting, and all those surrounding the coffin gave the last kiss to the deceased...

The body of the professor was consigned to the grave at the Khimki Cemetery in the city of Moscow.

The academy staff and students accompanied their professor and friend, a man of everlasting memory, right to his last resting place. Here, at the place of interment, a heartfelt prayer was said once again that his soul might find place in the mansions of our Divine Father.

May your memory, our dear Ivan Nikitich, live on from generation to generation!

Council of the Moscow  
Theological Academy

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авры). № 1, с. 44. 1952 год — Пять дней с догмами гостями Конференции всех Церквей и религиозных объединений в СССР. № 7, с. 19. Хронометр оцаг Православия. № 10, с. 34. 1953 год — «Православный вісник» за 1952 г. № 10, с. 55. «Вестник Русской Православной Церкви в Голландии». (За 1951 и 1952 гг.). № 8, с. 26. Журнал «Църковен вестник», 1952 г. № 5, с. 41. «Голос Православия» (published by the Orthodox Church in Czechoslovakia); «Църковна летопись» (magazine published by the ecclesiastical authorities of the Hungarian Orthodox parishes in Hungary). № 2, с. 33. Святой Феогност, митрополит Киевский, как покровитель объединения Руси (К 600-летию со дня кончины). № 8, с. 39. 1954 год — Архиепископ Иларион (Исакович) (К восьмидесятилетию со дня кончины). № 8, с. 15. Коптская Церковь в Эфиопии. № 2, с. 61. Албанская Православная Церковь. № 3, с. 50. Православное духовенство в деле воссоединения украинского и русского народов. № 5, с. 31. Труды Предстоятеля Польской Церкви. № 4, с. 73. 1955 год — Сербская Православная Церковь. № 1, с. 64. Кануны Всемирной ассамблеи мира. № 4, с. 39. 1956 год — из истории русско-румынских церковных отношений. № 2, с. 59. Из истории взаимоотношений Сербской и Русской Православных Церквей. № 6, с. 67. Достопримечательный юбилей (К 900-летию со дня рождения преподобного Нестора Летописца). № 9, с. 62. 1957 год — Митрополит Евгений Болховитинов (К 120-летию его кончины). № 5, с. 57. Первый Патриарх Московский и всея Руси Иов (К 350-летию со дня кончины). № 5, с. 65. 1962 год — Величайшие святые христианства в Иерусалиме и Русская Православная Церковь. № 5, с. 64. Св. апостол Андрей Первозванный — проповедник истины Христовой на Руси. № 12, с. 60. 1966 год — Великий русский историк В. О. Ключевский в Московской духовной академии. № 7, с. 71. 1967 год — Классик истории Русской Церкви митрополит Московский Макарий (Булгаков). № 5, с. 61. Памяти основательницы и кормчей закарпатского женского монастыря. № 7, с. 21. 1970 год — Двадцать пять лет первосвятительства Святейшего Патриарха Алексия. № 2, с. 29; в журнале «Православный вісник» (magazine of the Ukrainian Exarchate). 1969, №№ 2-4: «Десять лет жизни в Христе на Придніпров'ї» на Прикарпатті; в журнале «Stimme der Orthodoxie» («Голос Православия»), Берлин, 1964, №№ 2-12; 1965, №№ 1-10: «Основные проблемы истории древнего христианства на Руси»; в журнале «Вестник Русского Западно-Европейского Патриаршего Экзархата», Париж, 1965, №№ 49-52; 1966, №№ 53-55: Из истории Русской Церкви от дня кончины св. митр. Алексея до осуществления русской церковной автокефалии (1378-1448 гг.).

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## News of Patriarchal Parishes in the USA

The SS Peter and Paul Russian Orthodox parish of Scranton, Pennsylvania, opened a new chapter in its history on Sunday, July 16, 1972. A new church was consecrated there on that day for it marked the 75th anniversary of the parish's establishment. The Most Reverend Bishop Mark of Ladoga, the dean of the St. Nicholas Cathedral of San Francisco, California, officiated at the consecration and celebrated the Divine Liturgy that followed (see photo on the inside back cover.—Ed.)

Concelebrating with Bishop Mark from the Russian Orthodox Church (Moscow Patriarchate), were Archpriest Matthew Stadnyuk, representative of the Patriarch of Moscow and All Russia in New York; Archpriest Dimitri Kudrikoff, Pastor of the Scranton church; Archpriest Grigory Szeyko of Wilkes-Barre, Pa.; Priest David Abramtsev of Pine Bush, N. Y., and Hierodeacon Thomas Drain of the cathedral in New York.

The Autocephalous Orthodox Church in America was represented by Archpriest Georgiy Pawlush of Wilkes-Barre, dean of the OCA churches in this area; Archpriest John Mason of Akron, Ohio, and his brother Priest James Mason of Terryville, Conn. The latter two priests were born and grew up in the Scranton parish. The Divine Liturgy was likewise attended by Priest George Haurilla of Dickson City, Pa, who represented the American Carpatho-Russian eparchy of the Constantinople Patriarchate. The Prime Bishop of the Polish National Catholic Church in North America also sent his representative with a message of fraternal good wishes.

Shortly before the consecration was to take place, His Grace Bishop Mark was met at the parish rectory by several of the priests, the choir under the direction of Deacon Michael Susko, servers and faithful carrying banners, the processional cross and icons. The bishop was escorted "in glory" to the entrance of the new church where he was welcomed by the head of the parochial council, Mr. John Nazarenko, with the traditional bread and salt, and then greeted by Archpriest Dimitri Kudrikoff, rector of the church.

During the Divine Liturgy a large number of the parishioners received the Holy Sacrament. The sermon was preached in English by Priest David Abramtsev who explicated the ceremonies in the Office of Consecration and spoke of the significance of the House of God in the lives of the faithful. Bishop Mark spoke in Russian at the conclusion of the Liturgy before the Polychronion.

Following the services a large banquet was held in the Hotel Jermyn located in downtown Scranton. This was attended by many civic leaders and clergy of the Roman Catholic, Polish National Catholic and other faiths.

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The SS Peter and Paul's Church was founded in Scranton by a small group of Russian people, who emigrated from various parts of the former Austro-Hungarian Empire. They settled down in the Scranton coal-mining area. Inspired by Archpriest Alexis Toth (Tovt), a prominent Orthodox figure in America, they broke away

from the Uniat Church and returned to the fold of the Orthodox Catholic Church, the faith of their forefathers. They started by forming the "SS Peter and Paul Russian Orthodox Brotherhood."

Among the members of this small but energetic group profoundly convinced of the sacredness of their undertaking, who laboured under the direction of Archpriest A. Toth, were the following: Feodor Balisco, John Martin, Wassyl Latta, John Lucas-Felier, John Lucas, John Dutka, Stephen Lepa, M. Katchur, Michael Susko Sr., John Ferkal Sr., John Chucalowchak, Peter Chucalowchak and John Bandurick. All of these founders are now sleeping in the Lord.

In September 1896 the Brotherhood obtained a charter from the state and then purchased two lots of land for \$1,000 on which in March of the following year the church's foundation was laid. Later in 1897 the temple was completed and was dedicated to the Protocoryphaic Apostles Peter and Paul by Bishop Nicholas Zioron, who headed the eparchy of the Aleutian Islands and Alaska. Under Father Toth's guidance the new parish obtained an acre of land for use as a cemetery and one lot for a rectory, the construction of which was begun in 1911.

On Theophany eve of 1912 the parish experienced a great misfortune when the temple and all its furnishings were destroyed by fire; however, parishioners found the means with which to build a new church. The church and the rectory were completed that same year. The parish dedicated a new cultural and educational centre on July 12, 1959.

Disaster again struck the parish when on February 24, 1969, fire gutted the temple, ruining the entire interior. The parish then decided not to restore the old church but to erect a new edifice. After much labour a beautiful octagonal-shaped church crowned by an "onion" dome arose at the corner of Washburn Street and Fillmore Avenue. The architect who designed the new edifice was R. Bielinski. During the construction and planning of the new church services were held in the parish hall. This continued until March 19, 1972, when the Most Reverend Bishop Makary of Uman, administrator of Patriarchal parishes in the United States and Canada, gave his blessing to use the new church until its consecration.

Priests who served the parish and Archpriest Alexis Toth, the original organizer and advisor of the Scranton parish, commuted from Wilkes-Barre to hold services. Afterwards Divine Service was conducted by priests from the nearby parish of Old Forge, Pa.: Fathers Gregory Hrushko, Ilya Klopotovskiy and Leontius Vladishevskiy. Permanent rectors of the Scranton parish from 1907 until the present time were: Priests Alexis Bogoslavsky, Alexander Lupinovich, Polycarp Cherniavsky, Archpriest Ignatius Lachno, Priest John Hanzhiuk, Archimandrite Joannicius Krasko, Priests John Kivko, Peter Felenchak, Archpriest John Zheltonoga and Archpriest Dimitri S. Kudrikoff who has served in the parish as pastor since his ordination to the Sacred Priesthood in March 1946.



# Our Daily Bread

**G**ive us this day our daily Bread.

Which of us, dear brothers and sisters, does not address these words to God every day of our life, the words of the only prayer left to us by our Lord Jesus Christ Himself! By the one word "Bread" the Lord implies all the fruits of the earth necessary to man for the sustenance of his bodily strength, thus showing us the great importance of this food prepared from the grains of the ears of corn in the fields. "I am the bread of life," said the Lord, selecting Bread as the symbol of His divine mission on earth and of His divine teachings. The greatest Sacrament, the sacrament of the Eucharist, in which man is united with our Saviour, in all his being, body and soul, is celebrated with Bread and Wine, transmuted into the Divine Body and Blood of Christ. Prayerfully, as about a great and solemn work, did our forebears go about the sowing of grain; the eldest and wisest were the sowers in those times. The labours of those who tilled the earth, hard and exhausting as they were in those days, were respected and honoured by all Christians. It is from the word "Christian" that the word "Krestiyenin" (peasant) is derived. With great veneration did our fathers and mothers eat bread during mealtime, not allowing a single crumb to fall to the ground lest it be crushed underfoot.

At the present time, however, we see that people, who in our blessed Motherland now enjoy an abundance of the fruits of the earth, are forgetting the great significance of bread and often, blasphemously, throw it out of their homes together with the rubbish. Orthodox Christian, if you are guilty of such

an act—you have committed a grave sin. You must repent of this sin at confession and promise, before the Cross and Bible, never again to repeat it. In our country the labour of the ploughmen has become easier owing to the solicitude of the authorities and of the entire population, but bread, as formerly, demands selfless and, at times, sacrificial efforts. Always remember this, especially when eating it. Remember this also when, on the days of the commemoration of the dead, you bring bread into the House of the Lord. Do not flatter yourselves, imagining that the amount of the offering increases the significance of the sacrifice: it is your love for the departed and the veneration with which you bring your offering that are important.

We priests and ministers of religion ought to set you a good example in everything, including respect for bread. Many a time have we talked on this subject during requiem services but now the time has come to speak of this in our sermons, also.

You are all aware of the fact that in many regions of our vast Motherland there was want of rain and the earth yielded no fruits. In the olden day there would have been no need to remind people of this: hunger itself would have reminded everyone to respect and treasure their bread. At the present time, in the new conditions of life, when people from all parts of our vast native land live in peace and love with each other, there is no longer any threat of famine. That is why we have to remind people of the respect due to agricultural workers and also to the solicitude of those who plan our economy in such a way as to shield us from the pernicious consequences of the crop failure. This respect must show itself



above all in the careful and reasonable use of bread. Let us, Orthodox people, remembering the Gospel teachings about bread, set in this a good example to others. On the days of the commemoration of the dead let us from now on bring only as much bread as each of us is able to consume. The left-overs of the bread should be taken home and shared with our relations, though we

should not forget that bread which has been brought into the Church is specially sanctified, and must be eaten only by human beings. Dear brothers and sisters, as we raise our voices in the Lord's prayer to God and ask our Creator and Saviour for our daily bread, let us not forget the subject of today's talk.

Archbishop Kiprian Zernov

## The Sign of the Cave of Bethlehem

Being in the form of God... But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (Phil. 2. 6-7)

**T**o the shepherds in the field, keeping watch over their flocks by night, there appeared an Angel of the Lord, and the glory of the Lord shone round about them; and they were sore afraid (Lk. 2. 8-9).

This fear was the involuntary movement of their hearts, for what mortal, be he shepherd or king, simpleton or sage, would not tremble before the vision of God's Glory, would not fear the presence of an inhabitant of Heaven? But this Heavenly Vision was not intended to strike fear into the hearts of the shepherds, for not through trepidation before the immeasurable greatness of the Creator in comparison with His creation is man called upon to react to the phenomenon of God's appearance on earth, but through the joy of love. "And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord" (Lk. 2. 10-11). And the angel freed them from the bonds of fear and liberated their spirit for the acceptance of the glad tidings.

A great joy, a joy to all eternity, was brought by the angel that night: the love of God for the world was revealed and God's benevolence to mankind was made manifest, for He Himself had appeared on earth in the flesh. Were the shepherds aware of what was written in the sacred books about the expectation of all kinds of

people of the coming of the Messiah, or was it only now that they came to hear about all this? It was now that they learnt with trembling hearts of the Greatness that had overwhelmed the world: the Lord had descended from Heaven to earth, had become incarnate, a mortal in the flesh. Had the shepherds time to think of His Heavenly Greatness, of His Glory, Almighty, the dazzling Light accompanying the appearance of God, or were their minds humbled, unable to realize the immensity of these tidings? They had no time to analyze what was revealed to them, for the heavenly Messenger's word was: "And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger" (Lk. 2. 12).

Not in a royal palace, not on a golden bed, and not on the Altar of Glory was He lying—the King of kings and Lord of lords, the Prophet and Miracle-Worker. He was just an infant Child lying in a manger. This appearance of God on earth cannot be grasped by human mind. But Heaven itself came to the assistance of human inability to comprehend this phenomenon. The shepherds were granted an answer from on high, and the heavenly revelation dispersed their perplexity. And suddenly there appeared a multitude of the Heavenly Host, praising God, and saying: "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2. 13-14). And the shepherds carried this divine revelation in their hearts to Bethle-

em whither they set out to worship the Child lying in the manger, "And when they had seen it, they made known abroad the saying which was told them concerning this Child" (Lk. 2. 17). The shepherds were the first messengers of Christ's blessed coming into the world, His first postles.

Today we too are worshipping the Child in the Bethlehem manger, and in spirit we are contemplating the halo of the serene Light of God's Glory, the blessing of the Holy Spirit, which covers above Him, resting on the Son of God. The Child in a manger for dumb beasts, wrapped in scant swaddling clothes on this long, cold, winter night... Our mind boggles at the self-emptying of the Lord: The Creator of the world has no refuge, less rights and security even than the birds of the air or the beasts of the field. Almighty God appears before us in the form of a helpless Child. The very name of life seems to flicker faintly in this Child, He is threatened by the winds and the cold, and by the ill will of the mighty of this world. God in the form of a Child will not be met by the worship of His high priests who are not capable of recognizing Him in the lowly estate He has voluntarily taken upon Himself. Hard of heart and feeble of mind, they will reject Him and betray Him to His death. The reason of the world that illuminates the mind of every man born into the world is not understood by the servants of reason. The supremely beautiful image of the God-Man is not grasped by the servants of beauty. Even nature itself, created by Him, is indifferent to what is taking place in Bethlehem: the cold and lovely stars gaze into the night sky and will not move to worship Him. Only the one Star of Bethlehem is faithful to the Creator Who has come down to earth. How defenceless is the Child in this hostile world, and how triumphant are the forces of evil! Yet, in spite of all, the Child in the manger is the sign of God incarnate, the Birth of Christ, the Saviour of the world, Who has come to conquer the world.

And the heart begins to comprehend the Holy Mystery of the sign of the

Incarnate God. The Greatness of God is not manifested in outward form, for the Creator of the world is Almighty, and the signs of this world cannot add anything to His Greatness, and His own sign is all in the renunciation of glory, in self-emptying, in weakness, in the helplessness and the poverty of the Child lying in the manger. Only to God is such self-emptying possible; God alone can show such love to His creatures: "But made himself of no reputation, and took upon him the form of a servant" (Phil. 2. 7). God alone has the power to vanquish the world, steeped in sin, by a complete abnegation of His Might. The victory over the world is achieved through persecution, suffering and death. And all the forces of the world, all the might of its pride cannot shake Him or force Him to bend the knee. "Get thee behind me, Satan: thou art an offence unto me" (Mt. 16. 23). Such is the answer, full of heavenly dignity, that will be made to the prince of the world by the Saviour of the world Who today lies silently sleeping in the manger, as if prefiguring His silence at the trial held in the home of the high priest and His silence before Pilate, and the silence of death in the tomb.

Such a manifestation of God and such a victory was and is beyond the comprehension of this world. But the time will come when the world will understand it, when all the peoples of the earth will weep aloud as they gaze on Him Whom they pierced, and when the victory of the meek King entering in glory the city Salim will be revealed to all. Meanwhile, however, the dark winter night is still going on... with the sign of the Child lying in the manger. And the world becomes more and more steeped in sloth and superficial vulgarity, and notices Him not in its indifference, malicious and contemptuous or, still worse, hypocritically pretending to worship Him, to bow down before Him.

We, who have come to worship the Child in the manger are summoned by these heavenly beings who announce the Birth of Christ to treasure in our hearts His self-emptying, His Crucifixion as the only sign, the unique emblem of the Christian life. For the



surest proof of Goodness is its defencelessness before the power of evil, for the surest witness of Truth is silence in the face of many-tongued falsehood, and the highest manifestation of Beauty is when it reveals itself in all simplicity, unadorned with vain adornments. The power of God triumphs in its own might, not by the might of this world. The world does not recognize the power of God, it neither sees nor knows it, and laughs at it. But Christians know that the sign of the Son of God is the very powerlessness, from the worldly point of view, of the Child in the manger. And we need not gild the cave of Bethlehem, for a gilded cave is not Christ's cave. No earthly defence is necessary, for the Christ Child has no need of it. No earthly pomp is necessary, for it has been rejected by the King of Glory. But what we do need, what is necessary... is the genuine revelation of the God of Love, the

supreme example of all-forgiving meekness as He prays for His enemies and tormentors, the Image of the way of the cross that leads to the Kingdom of Christ, the way to the utter defeat of evil by all-conquering goodness. We need an emblem of liberation from the shackles of this world. Devoid of strength as we are, we are yet stronger in the Kingdom of this world, we desire to serve the Kingdom of God, we believe in it, we invoke it and watch for it.

We have understood the sign of the Child in the manger: strength in weakness, Victory in self-emptying. So let us treasure in our hearts the Divine Sign of the Cross, by virtue of which reigns the King of kings—the Child in the manger. In Him and with Him we are united unto all eternity by His having become man. We name Him Emmanuel—God with us.

Archpriest VLADIMIR GEORGIEVSKY

## Repentance—the Road to the Kingdom of Heaven

**R**epentance is a great salutary Sacrament. Our Lord Jesus Christ Himself established the Sacrament of Repentance: "Repent, for the Kingdom of Heaven is at hand" (Mt. 4. 17). With these words Christ began His salutary Gospel teaching. It is notable that St. John the Baptist addressed the people with these same words, announcing the coming of Christ the Saviour: "Repent ye: for the Kingdom of Heaven is at hand" (Mt. 3. 2). Now, today, Holy Church still addresses us with these same words.

Sin separates us from God. Sin plunges the soul in darkness and in sordidness, and we often lose peace, joy, and the courage to address ourselves to the Lord God. And tears of contrition are the only means of purifying the soul, so that it may resuscitate, become clean, luminous, joyful, capable of good deeds and of attaining spiritual perfection.

That is why, each time Divine Serv-

ice is celebrated, there takes place the Sacrament of Penance. For without confession we may not partake of Holy Communion.

But what does repentance mean and what kind of repentance is agreeable to God, and serves for our salvation?

To repent—means to be fully aware of our sins and our iniquities and of their consequences: of all that is pernicious to man, all that insults God and excludes us from His love, of all that creates discord in family life, in society, and of all that disturbs the soul's peace and tranquility: "The penitent should not give way to wrath or to anger," says St. John Chrysostom, "but he should be overwhelmed by contrition as one guilty, as one who has lost courage to address God, as one condemned, who can receive salvation only through mercy, as one who has proved ungrateful to his benefactor... When confessing our sins, we should not allow ourselves many words but enumerate our sins with contrition and deep humility, saying: "I have sin-

d, I am at fault, O Lord, forgive me!" God, who reads the heart of man, knows not only our everyday affairs but also our thoughts and intentions. Everything is open to Him: He expects from us true heartfelt faith and true, heartfelt repentance.

When we become aware of our sinful state, and consider ourselves at fault before God, then our heart sorrows and is full of contrition. This heartfelt contrition is, according to the words of Holy Apostle Paul, that "bodily sorrow" which "worketh repentance to salvation" (2 Cor. 7. 10), that is—true repentance. It gives rise to the firm determination to make a new beginning in the process of changing our sinful life and a perfect readiness to perform good deeds. St. John Chrysostom says: "What we call repentance is not only to depart from former evils, but to do good deeds." Such repentance is salutary for all men and pleasing to God.

It is not easy to confess, not easy to mourn over one's iniquities, for each of us has a sense of pride, and, sometimes, also a coarse and stony heart that interferes with the sincerity of our repentance before God.

How should we soften our hardened heart? Here, Holy Church comes to our help. She herself prays to God to deliver our hearts from their hardened state. She summons us, before confession, to give ourselves to longer prayers, fasting and abstinence, and to forgive our neighbours for any injuries they may have done us.

Prayer, fasting, and mutual forgiveness soften our hardened hearts and dispose our soul to true repentance.

Holy Church proposes that, before coming to confession, we should recall to our minds all our sins, and test our conscience—that inner judge. It is necessary to look back upon our life, to try to remember our evil deeds, the unclean thoughts that darkened our minds, the sinful feelings that excited our hearts, the idle and coarse words that defiled our lips. It is necessary to ask ourselves whether we live and act according to God's commandments and to our Christian duty?

Do we always believe in God, or do we vacillate in our faith when misfortunes and trials come our way? Do we love God with all our soul and understanding? Do we always say our prayers? Perhaps we murmured and despaired in sorrow and sickness, lost our hope of God's mercy and help? Perhaps we were enslaved by our passions, vices, were more indulgent to ourselves than to others?

Do we love our neighbours as we would ourselves? Do we live in peace with all men? Do we try to help with kind advice and deeds the sorrowful, the unfortunate and the needy? Do we visit the sick? Or, on the contrary, have we been cruel, hard in our dealings with others, contemptuous of the unfortunate and poor? Have we been guilty of slandering or judging others, given way to wrath or envy, declined to forgive those who have offended against us, or taken malicious satisfaction in the misfortunes of others, seeing their trouble or failures? The conscience of each of us has its own answer to all these questions.

We are all capable of realizing how numerous are our sins and defects, how poor we are in the things of the spirit.

Knowing all this, it is the duty of each Christian, concealing nothing, to open his soul to Christ the Saviour through the medium of his spiritual father. During confession we stand face to face with the Lord Himself, Who, invisibly for us, is present and receives the confession of the penitent.

So let us, brothers and sisters, take more care of our souls, cleanse them by means of confession, as dutifully as possible, confess our sins with faith to our father confessor "without shame or fear," so that nothing vile or unclean should remain in us that could interfere with our striving to attain with all the saints to the longed-for Kingdom of Glory.

O Lord! Open the eyes of our heart, so that we should see our transgressions. Help us to become conquerors of sin. Amen.

Archpriest ALEKSIY GLUSHAKOV



# The Prodigal Son

**D**ear brothers and sisters! Daily we feel the care and love of Holy Church who cares for the salvation of our souls as a loving mother for her children. At the present time, preparing us for the great discipline of Lent, she offers for our moral edification the parable of the prodigal son.

The prodigal son, as we all know from the Gospel, received from his father the portion of goods that he was to have inherited later, after his father's death, and departed to a distant country where he could lead a "free" life, far away from his parents, and enjoy all the pleasures of this world. However, the transitory delights soon came to an end and he came to know the bitterness of disillusion and to experience great sufferings which were the direct result of his lack of respect for his father and of his leading a life of vice. Having squandered all his fortune and being left quite destitute, he understood how deeply he had insulted his father's love. The sinful son recalled painfully the happy years of his youth in the house of his father when his soul had been joyful and at peace and, as it is told in the parable—"he came to himself," and said: "I will arise and go to my father, and I will

say unto him: 'Father, I have sinned against Heaven, and before thee... make me as one of thy hired servants'" (Lk. 15. 18-19).

Taking the "prodigal son" as an emblem, the Lord summons us all into the fold of Holy Church. Here the repentant soul of the Christian prays to the Heavenly Father: revive my soul, O Lord, with the grace of repentance. I realize that I am not worthy to be among the saints that surround Thy Throne, I dare not call myself Thy son, but I implore Thee—let me be even as the least within the confines of Thy Kingdom. And so let each of us, who seeks eternal salvation, aware of his sins and deploring them, come to God's Church and open his poor heart to the Lord, fall down before the Face of our Heavenly Father, and, full of faith in His mercy, implore to be forgiven, confessing his sins with a repentant and humble heart. The Lord, like a father who loves his children, is waiting for our repentance to draw us to Him by the power of His grace.

So let us, dear brothers and sisters, answer God's summons, let us see to it that our actions and thoughts be worthy of the high dignity of our calling as Christians. Amen.

Archpriest **MIKHAIL GARKUSHENKO**



The north-west part of the **Glozhen Monastery** (see the article on p. 37)

## The Letter of His Holiness Patriarch PIMEN to the President of the CPC

Your Eminence!  
With an interest and a feeling of deep satisfaction have I acquainted myself with the information about the session of the Working Committee of the Christian Peace Conference in Finland in autumn 1972 and with its resolution on the European security and cooperation. I wish to express my attitude to you and Dr. Karoly Toth, General Secretary of the CPC, for the materials sent to me. The work done at the session will, to my firm belief, make a great contribution of the CPC to the cause of strengthening peace in Europe.

November 28, 1972

The Russian Orthodox Church always gave Her blessing to good undertakings and efforts in the cause of safeguarding peace in the world and always did Her bit in the noble cause of the fight for peace. She will steadily strive for easing tensions and for peace in Europe and the rest of the world.

I pray God for Your Eminence, for the Christian peace movement headed by you and for all working for the benefit of peace and implore our Lord to give His blessing for the success of our common labours.

With brotherly love in Christ,

**PIMEN, Patriarch**  
of Moscow and All Russia

## The Awarding of the Dignitaries of the CPC with the Order of the Russian Orthodox Church

By the decree of His Holiness Patriarch Pimen of Moscow and All Russia—considering the fruitful work of several years' duration in the development of fraternal collaboration of churches—the members of the Christian Peace Conference, including the Russian Orthodox Church, for the benefit of international peace and reminding their great contribution to the Christian peace-making activity, the prominent representatives of the CPC, the members of the Working Committee of the Conference: Dr. Tibor Erdőss, Bishop of the Reformed Church in Hungary, Dr. Janusz Makowski (Poland), Dr. Her-

bert Mochalski (FRG), the Vice-Presidents of the CPC, and Dr. Jan Michalko, the Bishop-General of the Evangelical Church in Slovakia, were awarded the Order of St. Prince Vladimir, Second Class.

The ceremonial presentation of Orders to the awarded (with the exception of Dr. H. Mochalski who was absent because of illness) took place during the session of the Working Committee of the CPC in Espoo, Finland, on September 30, 1972, and was performed by Metropolitan Nikodim of Leningrad and Novgorod, President of the CPC.

## Message of Greeting to the Participants at the World Peace Seminar of the CPC on European Security

Dear brothers and friends!  
The Christian peace movement always fully realized that the Christian service to peace and security in Europe meant the service of Christ's Love aimed at the consolidation of mutual

understanding, friendship and peace among the European peoples.

The Christian Peace Conference has never lost sight of the problem of the security of the European peoples. The questions of peace in Europe have al-



ways been given the greatest attention by the European members of the CPC—the Churches, religious committees, groups and individual enthusiasts. The Fourth All-Christian Peace Congress in Prague confirmed the importance of the CPC taking part in the efforts of safeguarding the European security and pointed out that peace in Europe also meant strengthening peace in the whole world.

At present, when the states are on the threshold of the conference on the problems of the European security and cooperation, our Christian Peace Conference sees its sacred duty in assisting the creation of the atmosphere of confidence and friendship among the European peoples and thus helping the politicians of the European countries and also the USA and Canada to arrive at the appropriate decisions in the spirit of responsibility for the future development in the world and on our continent, and for the fate of the coming generations. To this aim the Working Committee devoted its recent session in Helsinki. A special statement, adopted at this session, may be of use to you for the discussions at your seminar.

The Christian Peace Conference, all its participants note with satisfaction that the service to peace and co-operation of all European peoples meets with the growing appreciation and support in the Christian circles. We mean the Conference of the European Churches,

the World Council of the Churches, the Roman Catholic Church in many countries of Europe and, certainly, many Orthodox and non-Orthodox Churches of the European continent. A certain number of confessional and interconfessional, national and international organizations make a good contribution to solving this task.

The Brussels Assembly on the European security and cooperation by its work and results showed that the representatives of various ideological, political and religious views were united in their resolution not to allow the return of the "cold war" in the relations of the European states and to render any possible assistance for making Europe the continent of peace and co-operation of all its states.

I think that at the present moment the members of the Christian peace movement are confronted with the task of creating a favourable atmosphere for the preparation in the near future of the interstate (international) Conference on the problems of security and collaboration in Europe.

May God's blessing help you in your future labours, and let them serve for the achievement of the European peoples of lasting peace and cooperation!

With brotherly love in Christ,

**Metropolitan NIKODIM**  
of Leningrad and Novgorod  
President of the CPC

## TELEGRAM

to Mr. Ahti Karjalainen, Minister of Foreign Affairs  
of the Republic of Finland

Dear sir,

We heartily welcome the opening of diplomatic consultations of governments to prepare a conference of European states to set up a system of security and cooperation in Europe.

From its very inception the movement of Christian Peace Conference, whose leaders have recently discussed in Helsinki questions concerning the tasks of Christians in forming European public opinion, has been working for the recon-

**Dr. KAROLY TOTH**  
General Secretary  
of the CPC

ciliation and cooperation of nations.

We wish to express our support and willingness to help the efforts aimed at lasting peace and cooperation on this continent. Please inform all participants in the Helsinki consultations of our moral support of their goals.

Wishing you success in your activities for the benefit of your country, we send you our respectful greetings in the name of the Christian Peace Conference.

**Metropolitan NIKODIM**  
of Leningrad and Novgorod  
President of the CPC

November 20, 1972

# CPC Statement on Vietnam

The news of the continuation of the Vietnam war and the escalation of the bombing of the entire territory of North Vietnam has given rise to indignation and anxiety. We hoped that Christmas—a festival of peace—would bring just and lasting peace to the long-suffering people of Vietnam. We must express our doubts concerning the sincerity of the US Administration's desire for peace and we share the senti-

**Dr. KAROLY TOTH**  
General Secretary  
of the CPC

December 22, 1972

ments of the American people who are deeply disillusioned with the unseemly conduct of those in power who made use of peace slogans before the presidential election and have now betrayed the hopes of the nations.

On behalf of the Christian Peace Conference we demand once again that an end be put immediately to all acts of war and to the savage air raids on North Vietnam in particular.

**Metropolitan NIKODIM**  
of Leningrad and Novgorod  
President of the CPC

## COMMUNIQUE of the Second Peace Seminar of the CPC

The Christian Peace Conference held its Second Peace Seminar in Prague, November 14-15, 1972, on Questions of the Responsibility of Christians and Churches for Security and Cooperation in Europe. Sixty-four representatives from 15 countries took part in this seminar. The following organizations were represented by observers: the Conference of European Churches, the Berlin Conference of Catholic Christians, the Council of Churches in the USSR, the Brussels Forum of European Public for Security and Cooperation, and the World Peace Council.

The participants received a message of greetings from the President of the Christian Peace Conference, Metropolitan Nikodim of Leningrad and Novgorod. Dr. M. Novak, Patriarch of the Czechoslovak Hussite Church, also welcomed them. Another message of greetings was sent by Patriarch German of Serbia (Yugoslavia).

Bishop Dr. A. Wantula (Poland) and Dr. H. Alstern (Switzerland) chaired the seminar. The General Secretary of the Christian Peace Conference, Dr. K. Toth (Hungary), described the tasks of the seminar. Comprehensive reports on the subject "Cold War or Cooperation" were delivered by the following experts: Mr. S. Kozlov (USSR), political commentator of the Novosti Press Agency (APN), Dr. V. Vajnar of the Foreign Ministry of the USSR, Dr. J. Kalela, Director of the Finnish Institute of International Affairs, and Dr. P. A. Steiniger (GDR), Professor of international law at the Humboldt University (Berlin). They spoke about the development and the present condition of security and cooperation in Europe, from the standpoint of their countries. All experts described the savings for security in Europe as a policy of peace. They emphasized that this alternative to

cold war is becoming a reality through a number of treaties as well as the preparatory diplomatic consultations for the conference on security and cooperation in Europe. This does not mean that the struggle against reactionary forces, which are fighting above all against a security agreement, should be neglected. Governments alone cannot carry this struggle; like the question of security and cooperation in Europe it is a task for peoples, all social forces, Christians and Churches among them; the struggle against reactionary forces is obligatory if security and cooperation in Europe are to be established.

Canon R. Goor (Belgium) informed the participants in the seminar about the work of the Brussels Forum of European Public for Security and Cooperation which was an outstanding example of how social forces form public opinion. The CPC also participated in the Forum.

The various groups of the seminar discussed, first of all, the necessity and possibility of abolishing military confrontations, and the present forms of cold war. They also discussed the possible impact of security and cooperation in Europe on other continents. The question was to indicate how Christians and Churches could concretely promote understanding and involvement of all social forces in safeguarding security and cooperation on the basis of peaceful coexistence.

The Peace Seminars of the CPC are a new form of Christian peace service. The CPC offers all Christians who are concerned with the major problems of the present-day world the opportunity to get expert information and discuss them in an open debate.

It would be desirable for participants to let the results of the work be known in their countries as far as possible.



By working in the field of urgent problems of the world peace they thus would promote a common awareness that in our time there is no alternative to peace.

Christians, following our Lord Jesus Christ, should make their contribution, together with other peace forces, to the realization of a con-

ference on security and cooperation in Europe to the creation of an atmosphere of trust among states with differing social systems, and to the mobilization of public opinion for this cause.

The work of the seminar has been summarized in reports which may be distributed among broader public circles.

## With African Friends in Sierra Leone

On the initiative of the USSR the UN adopted a resolution on granting independence to the African peoples in 1960. After which the number of independent countries began to increase rapidly. Along with political independence the independent existence and service of the African Churches began to develop. It became possible to establish contacts between the representatives of the Russian Orthodox Church and other Churches in the USSR and the representatives of African Christianity.

At present our Church has permanent and temporary contacts with the Churches and Ecumenical Councils of almost all African countries where life and work of Christian communes have been organized. The Christian Peace Conference has done much to establish and develop these contacts and at times, cooperation. In fulfilling the tasks confronting it, the CPC was helped by the fact that in many aspects of modern witness and service of the Christian Churches there is a united outlook among Christians of the socialist society and of the sovereign African states where the height of a Christian's devotion to Christ is assessed by his active and unflinching service to the people, to man, to international cooperation and friendship.

In the past ten years clergymen and theologians of our Church have travelled to African countries more than twenty times. The trips were undertaken either as fraternal visits or in connection with participation in All-Christian and African forums. It is a pleasure to note, however, that these visits were not all on one side, for delegations and individual Christian workers of Africa have also visited our country as guests of the Moscow Patriarchate.

An important stimulus for extending and developing cooperation between representatives of Christianity in the USSR and African countries has been and remains the joint participation in conferences and consultations, where common features of theological and Christian understanding in ecumenical and peace service are revealed, and common practical tasks and aims are defined.

I had occasion to visit many African countries

over a dozen times to take part in greater and lesser conferences and consultations devoted to ecumenical and peace problems, to deliver numerous reports and communications on the life and activity of our Church, on peace tasks and the importance of joint practical effort. Up to the present five conferences have taken place in Africa on the initiative of the Christian Peace Conference. I participated in every one of them and presented the theological understanding and practical tasks formed in our Church as a result of long and consistent study and work for peace.

Out of five consultations mentioned above the first and the last were held in the capital of Sierra Leone—Freetown. The first in 1965 was devoted to the Redemption of our Lord Jesus Christ as the basis for peace-making. For the first time in the history of the CPC the idea of the Transfiguration as the meaning of all peace-making and ecumenical activity was expressed there. This thesis was put forward by an African theologian, the present Principal of the Fourah Bay College in Freetown, Prof. Canon Harry Sawyerr. Five years have passed, and in Freetown, in the building of the college under the leadership of Prof. Canon Sawyerr a consultation of the CPC was called again to discuss the significance of the activity of the CPC for Africa. In the years of independence important positive changes have taken place in the life of the people in Sierra Leone. Sierra Leone's relations with the USSR are successfully developing. Today more than 500 of its young men and women are studying in the polytechnical schools of the USSR; after their graduation they will take an active part in the economic development of their country. Several business trips were made by CPC representatives to Sierra Leone before 1968 when the first visit of the delegation of the Russian Orthodox Church was organized. In summer 1969 the delegation of the United Christian Council of Sierra Leone came on a return visit to the USSR. CPC work is steadily growing in the country where for five years now the CPC Local Branch (Regional) has been operating. Its membership consists of

standing Church leaders. The Consultation in Freetown in September 1972 was of an inter-  
national and multiconfessional nature. Besides  
participants from Sierra Leone, there were  
representatives of Christianity from Nigeria and  
Gambia. From the start it was evident that the  
CPC in Sierra Leone was a movement accepted  
in its essential and practical form. The Freetown  
press, television and radio treated the Consulta-  
tion as an event of great importance.

The opening of the Consultation was cele-  
brated with a fraternal festive meal in which  
all the members, the leaders of the local Churches  
and the Christian Council, took part. In the  
speech of greeting the Chairman of the CPC  
Local Branch Pastor Ola E. K. Ferguson wel-  
comed the members of the Consultation and  
spoke of the stand taken by the workers of the  
CPC in Sierra Leone, which from the very  
beginning was directed "against colonialism,  
neo-colonialism and the great social disorders  
in the world. We believe that God has made all  
men equal and free and therefore no one race  
or colour has the right to dominate any other  
race, or subjugate any country for any reason  
whatsoever." In the word of greeting to the  
members of the Consultation Prof. H. Sawyerr  
spoke of how Christians of his country had for  
many years participated in the work of the CPC,  
and stressed the value of this and pointed to the

fruits the CPC efforts had produced. After noting  
that the CPC was holding its second consulta-  
tion in Sierra Leone, and stressing the positive  
strivings for Christian unity in the CPC and  
for "Christian assimilation" in Sierra Leone,  
Prof. Sawyerr welcomed the participants in the  
Consultation from the USSR, Gambia and Ni-  
geria.

The meeting was officially greeted at the be-  
ginning of its work by M. N. Scott, Anglican  
Archbishop of West Africa; T. J. Brosnahan,  
Roman Catholic Archbishop of Freetown and  
Bo; B. A. Carew, Superintendent, United Metho-  
dist Church; Pastor P. A. J. Williams, Ag. Pre-  
sident, Methodist Church.

Special mention should be made of the fact  
that the Vice-President and Prime Minister of  
the Republic of Sierra Leone S. I. Koroma  
greeted the session on behalf of the President,  
the Government and himself. Besides the good  
wishes to the members of the consultation His  
Excellency wrote in his message: "Africa today  
needs peace. She has only just been awakened  
to the realization of the great tasks she has to  
perform. To be able to do them, she needs peace.  
To enable her to take her rightful place in the  
society of nations, she needs peace. You, as  
Christians, know that the Great Master asked us  
to be our brothers' keepers so we are obliged  
to take lively and active interest in the affairs



The participants in the Consultation (from left to right, front row): the Chairman of the CPC Local [Regional] Branch, Pastor O. Ferguson; a member of the youth Christian movement of Gambia O. Jency; Archpriest P. Sokolovsky; M. N. Scott, Anglican Archbishop of the Province of West Africa and F. Segun, Bishop of the Diocese of Northern Nigeria



in Namibia, Mozambique, Portuguese Guinea and Rhodesia. The Christian Peace Conference must have a relevance in Africa today."

The sitting was also greeted by D. T. Akibo-Betts, Mayor of Freetown.

Two papers on the theme of the Consultation were read by a young theologian Pastor P. E. S. Thompson, Chaplain of the Fourah Bay College and Archpriest Pavel Sokolovsky, representing the International Secretariat of the CPC and the General Secretary, Dr. Karoly Toth, personally. Pastor P. Thompson dwelt on the theological definition of peace and pointed out that peace, for the sake of which African Christians were ready to fight, was not petrified peace but a dynamic peace. In a practical sense the CPC in Africa was called to draw the attention of the governments to the dynamic character of peace, to the striving for the constant perfection of social structures and life of people.

In his paper P. Thompson paid special attention to the policy of non-alignment proclaimed by many African leaders. He urged a discussion of this position from the Christian point of view. In this connection he suggested the following: "Everything that detracts from true human dignity shall receive our uncompromising condemnation and every act which in only a small way contributes to true peace shall earn our unqualified commendation while we ourselves zealously strive in all things to labour for the things that make for peace."

Touching upon the importance of working out what was called "the theology of peace," Pastor P. Thompson spoke of the significance of that work for Africa and added that "such a theology of peace will be concerned not simply with theoretical propositions but with the practical realities of our everyday life in the varying situations that we find ourselves—how to achieve a completeness, fulness of life for every man in the world."

When speaking of the significance of the CPC for Africa, he said that the fight for peace for us "is always a practical thing expressed in concrete human situations and in living human relationships." On this road the Christians must not remain alone, because "we have to live with others of different faith, or of none in society and together with them we must work out a true and lasting peace. Dialogue is therefore necessary; the dialogue which seeks genuinely to understand the other person's point of view and which is willing to continue the search... as to what are the basic essentials. A dialogue in which the will to search for understanding is more important than the compromise agreements that can be reached."

In his paper Archpriest Pavel Sokolovsky stated that the CPC at present represented the peace movement in Africa, as well as the movement in which the Christians of other continents served the cause of peace. The development of the CPC work in Africa and its participation in solving African problems meant a contribution to the cause of universal peace. On the basis of declarations and statements made by African Christian activists he pointed out the hope pinned by African Christians on this movement and how they enhanced the work of the CPC by their active participation in it.

On the basis of the discussions the Consultation members made a number of proposals which have been handed to the CPC Working Committee for implementation. In the final resolution adopted at the Consultation the following decisions, in particular, were made:

Taking into consideration the variety of conditions, social, political and economic that exist in Africa, and accepting the aims and objectives of the Christian Peace Conference, it is resolved that efforts be not spared in establishing the Christian Peace Conference at local and regional level in Africa. Such local committees should be more alert to the needs of the underprivileged in their society and should seek ways and means of cooperating with the various governments in an effort to improve their lot. The policy of non-alignment should be carefully studied bearing in mind the teaching of our Lord Jesus Christ.

The CPC Fifth Consultation in Africa and the first after the Fourth All-Christian Congress has finished its work. Its results should promote further the CPC African supporters' participation in the activity of this movement and the development of their work at local and regional level. The support given CPC activity by statesmen and ecclesiastical authorities in African countries is a hopeful and inspiring beginning. The success of the Freetown Consultation was assured by the fact that the aims of the CPC were clear to our African brothers, and because much attention was given it by the CPC Local (Regional) Branch and the leaders of the United Christian Council in Sierra Leone. I should like to note that Prof. Sawyerr not only represents everything that is best in Africa and in African Christianity but also its future. The power of that future rests on humane principles, a desire to train better cadres to serve the people, and in the readiness to implement Christian faith and love in relations with Christians and non-Christians.

Archpriest PAVEL SOKOLOVSKY



## The Riddle of the Glozhen Monastery

**R**iver Vit, which flows from the northern slopes of the central part of the Balkan Mts., rushes out of the narrow mountain gorges and then continues to meander (to "vit" Bulgarian means to "meander") for some 100 km along the vast and hilly Danube plain until it falls into the Danube. The big, well-appointed, industrial village of Glozhene stands on the right bank of this swift river, some 70 km to the south-west of the historical Plevna, amidst the crags of the Balkan Mts. which acquire under contours in this locality. The great height of Kamen-Lisets rises to the west of the village, amidst the wooded hills on the opposite bank. This height has a sheer drop on the eastern side which forms a sort of a huge semi-circular stone precipice. Further downstream to the north-east of the Kamen-Lisets, the ancient Glozhensky "Kiev" Monastery of St. George the Victorious—the castle of God's Knight, the defender of the weak and oppressed—stands perched on a high cliff, at first glance, utterly inaccessible bare cliff like a magic medieval castle. The cliff soars to an altitude of some 500 metres and towers majestically amidst the ocean of lush greenery composed mainly of age-old beeches, lime trees and dense thickets of hawthorn.

A firmly established ancient local legend holds that both the village of Glozhene and the Glozhen Monastery were founded by Georgi Glozh or Glozhensky, as he is called in folk traditions, a famous boyar or even a prince of Kiev, who had left his native lands with his family, serfs and bodyguards, fleeing from the Tatar-Mongol invasion. We should date his migration, therefore, to the first half of the 13th century, because, as it is known, the Tatars captured and sacked Kiev in 1240. Inspired by providence, Prince George took with him the highly esteemed icon of St. George the Martyr. When he entered the confines of Bulgaria and reached the sparsely populated, fertile and picturesque locality on the Vit River, the noble newcomer decided to settle down there, and, in all probability, had to ask permission to do so from the then Bulgarian ruler—most probably Tsar Ivan-Asen II (1218-1241), the son of the ruler of the 2nd Bulgarian Tsardom. The Tsar's

benevolent approach to this request was all the more necessary perhaps because, judging by the place names in that locality, most of it was closely linked with Asen's clan.

According to the legend, the new vassal of the Bulgarian rulers deemed it necessary, when he got the permission to settle down in the place he came to love so much, to build a village for his comrades-in-arms, which was named Glozhene, supposedly in his honour. A monastery dedicated to the Transfiguration of our Lord was erected near the village not far from the ruins of a town that used to stand there in ancient times. The icon of St. George the Martyr, brought from Kiev, was placed in the church of this monastery. It so happened, however, that this icon disappeared from the monastery and was subsequently discovered at the very summit of the above-mentioned bare cliff. The pious prince saw in this a sign from the Saint that his icon be installed on top of the barren cliff and so decided to build the Monastery and the Church of St. George the Victorious on the cliff.

The prince's plans took tremendous effort to realize. The delivery of all the necessary building materials to the top of the rock, the levelling of its pointed summit, the clearing of the small rocky site, and the fortifying of it in some inconceivable manner by a belt of slabs roughly hewn but precisely put together without any sort of mortar—all this called for tremendous expenditure of labour. The monastery proper could be erected only after all the preparatory work was accomplished. However, all the obstacles were overcome and in such a fine way, that the entire foundation, built manually with imperfect technical means, stands unshakable up to our time in spite of earthquakes and atmospheric erosion. The small St. George Monastery with the church in the middle of it—reminding the people far and wide of the majesty of the Creator and of His Martyr St. George the Victorious—was erected on this dizzy height as a result of gigantic feat of labour.

The prince repaid the titanic work performed by Russian toilers by awarding them plots of land in the valley beyond the Lisets Mt. where a village arose, now called Staroye (Old) and sometimes by its old name—Kievsky Izvor



(Kiev Source). In the course of the last century, because of constant raids by the Turks, the majority of its inhabitants had to settle down in two new villages—Malek (little) Izvor to the north and Golyam (big) Izvor to the south-west. These villages maintain close and, as it were, family relations even today and adhere to common age-old customs.

As for the initial Transfiguration Monastery, it had gradually become dilapidated and its ruins, together with the ruins of the ancient town, present today a heap of wind-eroded rocks, which are used for building purposes.

The legend, which we cited here in brief and which was handed down by word of mouth for over 700 years, had some confirmation in writing, in a MS—now lost—which was written in the 17th century in the Slavonic language, and a copy of which was made in 1870 by a certain Pavel Popov, known under the name of Patyn Chorbadzhi, who had visited the St. George Monastery. This MS relates with slight deviation from the above story the same legend, adding that a certain Iosif, a Kiev monk, who had allegedly seen in the Kiev-Pechory Lavra a book describing the history of the transfer of St. George's icon and the emergence of a Kiev monastery in his name in Bulgaria, had visited the monastery, supposedly, in the 17th century. It is possible that the Glozhen Monastery did make an attempt to discover in Kiev some material pertaining to this problem, because Archimandrite Anfim, later Metropolitan of Tyrnovo, answering a letter by a certain Bulgarian Archimandrite Kirill, wrote that he had received the MS sent by Kirill and had passed it on to an archaeologist for his conclusions. The latter, even though he doubted the genuineness and veracity of the MS, promised to look up the references in the library of the Kiev-Pechory Lavra. Whether he fulfilled his promise and gave his opinion of the document is not known. The MS, which was copied by Patyn Chorbadzhi, contained an appeal for help as the monastery was in very dire straits.

Before speaking further about the fate of the Glozhen Monastery, I'd like to mention that "glog" in Bulgarian means "hawthorn." In this connection the question arises whether the settler-prince had been named according to the name of the locality where hawthorn grows in such abundance, rather than the other way round—that all that locality had been named after him; all the more so that apparently there was no such name in Russ.

As the above-mentioned 17th century manuscript says, the founder of the monastery took care to secure land and all other means necessary for

its existence. There is not the slightest doubt that the Bulgarian rulers and God-abiding people of various walks and wealth donated to the monastery, and thus conditions for its prosperity were secured. However, after the country was conquered by the Turks, the monastery, as the MS goes on to say, was deprived of all estates and revenues and, sharing in the sad fate of the whole of Bulgarian people, grew poor and finally destitute. It remained in this state for over two centuries. It started to rehabilitate itself little by little in the 17th century thanks to the generous gifts of devout believers and again acquired land and revenue, which helped it not only to gather strength, but to develop cultural and educational activities which spread to neighbouring towns and villages. "Cellular" schools, which trained priests and secular teachers were opened both in the monastery itself and in the town of Lovech, where the monastery had its podvorye. Valuable ecclesiastical books and documents were acquired by the monastery's library, but they, unfortunately, have not been preserved to our time. They were lost, apparently, during the Bulgaro-Grecian Church schism. Their loss deprives us of the opportunity to shed light on many of the aspects not only in the life of the monastery but of the Church and public life in Bulgaria prior to the country's liberation.

When the struggle for the liberation from the Ottoman yoke was launched in Bulgaria, the St. George Monastery served as a reliable refuge for the champions of Bulgarian Renaissance and for the freedom fighters, and the inhabitants of the neighbouring villages who sought safety within its walls from the outrages and plunder of the kerdjalis, the Turkish bandits.

All that now belongs to the hoary past, and the St. George Monastery, which is within the jurisdiction of the Lovech Metropolitanate, and which is geographically removed from the bustling human activities, leads a secluded and strictly ordered monastic life, evoking admiration and amazement by the fabulous beauty of its surrounding landscape, and deep respect for its services to the Church and the people. It should be mentioned here that divine services have never been conducted in Greek, but invariably in Ancient Bulgarian or Church-Slavonic, and that no Moslem had ever set foot inside the monastery during the Turkish oppression, probably out of superstitious fear for the sacred icon preserved in it. Apart from which scaling the cliff is very difficult and calls for certain effort from people not used to mountain climbing.

To reach the monastery, when you come to the southern outskirts of the Glozhene village and

pass to the river's other bank in the direction where the Kamen-Lisets looms, you must turn right and start ascending the mountain by a narrow path, meandering through trees and thorny bushes. Sometimes the monastery, standing on the summit, can be seen in the gaps as to enhearten the pilgrim, only to be hidden again after the next bend of the path. And it seems for a time that no matter how long you have been ascending it is still at the same height and distance. And overhead the eagles, the inhabitants of the mountains, soar high into the sky. The way is tiring but some 45 minutes later, when you have covered more than half the distance, you will arrive at a spring beautifully set in stone. There is a shelter with benches where you can rest and have a drink of cool clear water. And then—carry on, up the same steep uphill path! But the higher you go the easier it becomes, because the path turns frequently making the grade less steep, and suddenly before you is the monastery standing amidst the less dense trees of the forest. The realization that you have reached the goal which took so much effort fills your heart with satisfaction and you are no longer tired. Several steps further the path joins the road that leads into the monastery from the west. One can approach the monastery from that side also by another, much more circuitous road which is not so steep but much longer. At the last stage, when it reaches the monastery, this road runs along the ridge at the top next to the cliff and in olden times it had a sheer drop right at the entrance to the monastery. A drawbridge spanned the gap and its supports are still standing there. Thus the St. George Monastery was isolated from all sides and represented a real medieval fortress. The likeness to a fortress was increased also by the sentinel tower with loopholes which used to stand within the monastery. The monastery managed to weather so many centuries of calamities thanks to its design and because it was erected in a wild locality, hard of access and removed from populated centres. The present road leading to the monastery from the west was laid with great difficulty in 1932, but because it starts so far away from asphalted highways, one prefers to take the path described above.

When you have reached the stone landing, you go up several high steps on the northern side to the heavy iron-bound gates. The gates open onto a wide and deep old vaulted passage leading to the upper monastery courtyard, in the middle of which stands the church surrounded on three sides by an open gallery with cells and domestic quarters, roofed with schist. On the northern side the courtyard is fenced in by a low

lime-stone rampart. A wonderful view of the surrounding mountains and valleys opens out from the monastery. One can see the Danube on a fine day. But if you look down, it seems as though this entire work of ancient architecture hangs in mid-air, because of the sheer drop you have to push far out of the window to see its base. Some of the monastery buildings were destroyed by fire in the past. The ancient church was heavily damaged by earthquakes in 1904 and 1913. Because it was not fortified in time, it collapsed and was subsequently dismantled in 1929. Valuable murals of the 13th century in all likelihood, akin to the frescoes of the famous Boyanskaya Church near Sofia, have perished. When it was being dismantled, a tomb hewn into the cliff-face was discovered in the northern part of the church with a half-decayed coffin containing a skeleton of a tall man in a time-worn coat with big, round gilt buttons. Who the man was is not known. The legend leans to the view that it was none other than the founder of the monastery, the legendary Kiev prince. The bones were transferred to a tomb built near the entrance of the monastery.

The present church in the monastery was built in 1930-1931. On the outside it resembles a Protestant church, but inside it is well-lit and cheerful and looks quite Orthodox. The miracle-working icon of St. George the Victorious is in a silver covering of the 18th century. The icon is framed with later-date medallions showing scenes from the life of the martyr. The icon is 33 cm long and 24 cm wide. It depicts the traditional picture of St. George astride a horse, stabbing a dragon with his lance. The small figure of the king's daughter is on the saint's right and a palace in the distance. The iconostasis with artistic carvings on the Royal Gates (probably 17th century) was brought from the



The monastery courtyard and the cells





old church. Some of the icons belong to Stanislav Dospevsky and Zachariy Zograf, two famous Bulgarian painters of the 19th century.

The monastery has preserved some service-books published in Moscow and Kiev (by the Kiev-Pechory Lavra) in the second half of the 18th century. Such books, presented by the Russian Church, are to be found in many other Bulgarian monasteries. Two round monastery seals merit special attention. One, 4.5 cm in diameter, is made of bronze and depicts St. George astride a horse and has the inscription: "The seal of the monastery of Kiev Church of Saint George on the Lisets Mount, 1776 A. D." The other seal, 4.9 cm in diameter, is made of wood and depicts St. George sitting on a throne and has the inscription: "The seal of the monastery of Kiev Izvor Church of Saint G. the M., 1821." There is no clue as to where the seals were made but it is remarkable that in both of them the monastery is called Kiev monastery.

The monastery buildings of today rationally disposed on the very restricted space, are very neat and pleasant looking. They are whitewashed, the woodwork painted brown. The buildings are well-lit and cozy. In some of the cells there lived men prominent in the history of the country. One of them served as a refuge for Vasil Levsky, the Bulgarian national hero, who was badly wanted by the Turkish authorities. As a monk Levsky was known as hierodeacon Ignatiy. He gave his life for the liberation of his country in 1873. This cell has a trapdoor leading to a hideout in a deep crevice of the cliff, through which it was possible to leave the monastery if danger threatened. In the monastery Vasil Levsky found refuge and rested in the company of his friend and comrade-in-arms the Abbot, Archimandrite Khadzhi Yevfimiyy. Metropolitan Climent of Tyrnovo, an advocate

of establishing closer ties with Russia, well known as writer Vasil Drunev, was jailed for several months in 1893-1894 in another cell on orders from the all-powerful Minister Stambolov for his denouncement of the anti-popular policies of the government of Prince Ferdinand.

Today the monastery has two monks.

It is difficult, and simply impossible, after so many centuries, to establish the degree of veracity of the legend on the founding of the Glozhen Monastery and the building of the nearby villages by the settlers from Kiev Russia in the first half of the 13th century. And yet, there are, in spite of the lack of documented data on the events so poetically recounted in the legend, indirect indications which confirm the veracity of the folk legend most convincingly. First of all, is it not surprising that the legend is still accepted by the people, and scholars regard it in all seriousness even after so much time has passed? Could it not be a reflection of a once universally known irrefutable fact which people still remembered clearly in the 17th century? Several arguments in favour of this assumption could be cited. First of all, the monastery has been always called "Kiev" monastery and the Staro village, which later on split into two villages, used to be called Kievsky Izvor. A hardly discernible thread connected the Glozhen Monastery with the Kiev-Pechory Lavra and this explains the reciprocal interest of both monasteries. The miracle-working icon of the martyr, St. George the Victorious, is, of course, of Russian origin, as the inscription on it shows. The monastery likewise has the epithet "Kiev" on its old seals. Lastly, the local inhabitants are absolutely assured that the history of their land was precisely as it is related in the legend. Of course, one could, from a strictly scientific viewpoint, be doubtful of the name of the Kiev prince, the time of the Kievans' settlement in Bulgaria, and assume that the monastery was founded under different circumstances, etc., but we must bear in mind that when the old church was dismantled, experts established that it had been built precisely in the 13th century. All this provides grounds to regard the events recounted in the legend and firmly believed by the people to be quite true. All this offers one more proof of the age-long spiritual unity of the Bulgarian and Russian peoples, which is a considerable factor in shaping the present and the future of the two fraternal countries.

ANDREY IGNATIEV



# The Blessed Paisiy Khilendarsky

(the 250th anniversary of his birth)

In 1972 the 250th anniversary of the birth of the Blessed Paisiy Khilendarsky, the author of "The History of Slav-Bulgarians" was celebrated.

"The History" of the Blessed Paisiy Khilendarsky had a great influence on his contemporaries and on the following generations, inspiring them to fight for their national and religious independence. It was the first Bulgarian historiographic work written with emotion, filled with wrath and delight, and intelligible to a wide circle of readers. The book contains a powerful display of national feeling, although from a strictly scientific point of view it is inferior to a number of historical works of that time. Adding it, we see that the author is not an impartial scholar, but a passionate preacher of the national idea, a revolutionary democrat, who branded with shame the betrayers of the people's cause. The first ideologist of the Bulgarian liberation movement, the Blessed Paisiy Khilendarsky is rightly acknowledged by his people as the founder of the Bulgarian National Renaissance. In 1962 for his works for the Bulgarian Orthodox Church and the Bulgarian people he was canonized by the Bulgarian Orthodox Church. His memory is revered on June 19 (old style). His anniversary was celebrated throughout Bulgaria.

In the message of the Patriarch and the Synod of May 21, 1972, to all the Orthodox Plenitude of the Holy Bulgarian Church it is said that the Blessed Paisiy Khilendarsky has bequeathed to his people a feeling of loyalty to the Orthodox Church; a fervent love for the united, free, and prosperous Bulgarian people living in a country with its own language and culture; peace and friendship with the Balkan countries, and love and devotion to the great Russian people.

The solemn meeting devoted to the jubilee was held on November 13, 1972, at the St. Clement of Ohrid Theological Academy in Sofia. Present at the meeting were: His Holiness Patriarch Maksim of Bulgaria, the hierarchs and representatives of the clergy, the professors and pupils of the theological schools and many guests. Among the guests was M. Kyuchukov, Chairman of the Committee for Religious Affairs of the Bulgarian Orthodox Church and other Religious Confessions of the MFA of the BPR. At the meeting the following papers were read: "The Life and Activity of the Blessed Paisiy Khilendarsky" by the Director of the Academy, Bishop Nikolay of Makropolis; "The Ethic and Social Values of 'The



**The Blessed Paisiy Khilendarsky**  
(the icon painted by N. E. Rostovtsev)

History of Slav-Bulgarians" by Prof. Dr. Iv. Panchovsky; "Again About the Language of 'The History' of Father Paisiy" by Prof. Aleksandr Milev; "The Image of the Blessed Paisiy Khilendarsky in Bulgarian Fiction" by Prof. Dr. Todor P. Todorov; "A Newly Found Variant of 'The History of Slav-Bulgarians'" by Prof. Dr. V. Pandursky, "New Ideas in Paisiy's 'History of Slav-Bulgarians'" by Dotsent Georgiy P. Tsarev.

In conclusion His Holiness Patriarch Maksim warmly thanked the organizers and the participants of the meeting in honour of the Blessed Paisiy Khilendarsky.

Solemn meetings devoted to the jubilee were also held by the Bulgarian Academy of Sciences, universities, colleges and schools, cultural and social organizations where prominent representatives of Bulgarian science and social organizations read papers and made speeches on the patriotic and enlightening activity of the author of "The History of Slav-Bulgarians." The important jubilee was given wide space in the press and television.

**ANDREY IGNATIEV**

Sofia, Bulgaria





## VISIT OF THE HEAD OF THE COPTIC CHURCH

### Patriarch PIMEN'S Speeches Addressed to Patriarch SHENUDA III

Speech at the Official Reception in the Moscow Patriarchate,  
October 4, 1972

Your Holiness,

It is with feelings of cordiality and sincerity that we greet you and your fellow-travellers, who have come to to our country as dear and welcome guests of the Russian Orthodox Church. We are pleased to make manifest before you our cordial and fraternal feelings, and to welcome you on behalf of our hierarchs, pastors, and Orthodox Christians of our Church.

The forthcoming days of intercourse between us will help us, I hope, to develop still closer knowledge of and affection for each other, to strengthen the ties of our brotherhood and to bind our Churches in that indestructible love of Christ's, which will undoubtedly serve the cause of bringing closer the peoples of our two countries. We believe that the Lord God will be with us all during these days, helping us to make fruitful contacts, strengthening our efforts to find love, enlightening us with His heavenly blessing.

We shall be glad to show you, Your Holiness, and your distinguished fellow-travellers, the life and witness of our Church. You will see the deep piety of our believers. Religious life is finding its own place in our society, as is Christian witness, its primary aims being internal perfection and the promotion of everything that is good and useful. Christians of the Soviet Union are cooperating with all the citizens of our country in the life of our society on the basis of their common strivings for peace, justice and progress. They are

both participants in great social transformations and at the same time faithful followers of their Lord and Saviour. We are bearing joyous witness to it now at the moment, just as the entire Russian Orthodox Church has borne witness to this very same thing by her life over the last fifty-five years.

We hope that the fraternal intercourse and cooperation between our Churches will continue to the glory of God and the benefit of people on earth. The goal of our cooperation is that of bringing our Churches together through the ecumenical movement. We also see our common character in service to mankind and consider that it is through such service that our ecumenical goals will become more attainable. Christian Churches of our time face a particularly great task—that of bringing about in the world that love of Christ's which finds its reflection in the causes of peace, truth and charity. We know that this is a narrow and thorny path, but we believe that there is no other path and that we must proceed by this path alone if we ourselves and our kin in the world as a whole are to taste the sweet fruits of the Lord's Kingdom which has its beginning on earth in the endless all-round perfection of mankind. For this reason we are standing up against hatred and inequality, enslavement and oppression, against the suppression of peoples' freedom and independence. We are fighting to overcome international tension, to put an end to the bloodshed in the Middle East and



**His Holiness Patriarch Pimen addressing His Holiness Pope and Patriarch Shenuda III in the Cathedral of the Dormition of the Trinity-St. Sergius Lavra on October 8, 1972, the Feast of St. Sergius of Radonezh**

Vietnam, and to achieve a peaceful solution to these conflicts which are dangerous for humanity and likely to lead to grave complications.

We regard it as our duty to note with great satisfaction the warmth and sincerity of the mutual relations that exist between our peoples. During the grave trials that have fallen to her lot, Egypt has felt the firm, all-round support of the brotherly Soviet people. The strength of friendship between peoples being tested in the crucible of trials and thus the Egyptian people have received graphic proof as to who their true friend and ally is in their struggle for national independence and justice.

We are firmly convinced that in the future also, relations between our two countries and peoples will develop in an atmosphere of brotherhood, cooperation and mutual trust, as reflected in the treaty signed by the leaders of our two countries.

It is with a feeling of brotherly love in Christ that we once again welcome you, Your Holiness, and your fellow-travellers, within the walls of the office of the Patriarchs of Moscow and All Russia, and express the hope that your stay in our country will be pleasant and interesting for you and will further the longed-for unity between our Churches.

#### **Sermon in the Cathedral of the Dormition of the Holy Trinity-St. Sergius Lavra, October 8, 1972**

Your Holiness, Most Holy Patriarch Pimen, beloved in God,

It gives us great pleasure to welcome you here under the roof of our ancient shrine where one is made particularly aware of the spirit and tradi-

tions of the Russian Orthodox Church, where for more than six centuries Orthodox folk from the boundless expanses of Russia have been gathering to pacify their hearts, to receive delight and edification from the enthusiasm for



the spirit of Christian and Church faith.

The Lord has deemed it worthy for Your Holiness to visit this holy abode on the day when our Holy Church and pious folk are formally commemorating the founder of the Holy Trinity Lavra—Saint Sergius of Radonezh, glorious Hegumen of the Russian land. You, Your Holiness, are the head of one of the most ancient Churches of the East, founded on Egyptian soil by the Holy Apostle and Evangelist Mark. We always remember that it was your land which gave refuge to the Infant Christ Son of God during the flight of the Holy Family from the bloodthirsty Herod, we remember that your land won fame in the Church of Christ for its host of hermits and ascetics, whose experience and works have a great and intransient significance in engendering Christian piety, in pointing out the way to salvation to all those who seek the monastic life.

However the joy of our meeting is not complete, for today we are deprived of the opportunity to have Communion in the Body and Blood of our Lord and Saviour. Recognizing and sensing this and in humble obedience to the God of love and peace, today, independent of our divisions, we are moving decisively along the path which our Lord Jesus Christ shows us. "Our hearts are enlarged" (2 Cor. 6. 11) before each other, we are now proceeding towards a meeting with each other, striving towards unity, truth and peace.

The very fact that our Lord Jesus Christ prayed fervently for Church unity in the last hours before His Passion, means that the union of Christians in faith and life was not only one of His important concerns, but also a priceless gift and treasure for His Church, for whom, as He Himself foresaw, grave trials lay in store.

Turning our thoughts to the distant past we see that no great efforts were required to bring division into the Christian family but that truly enormous efforts are needed to overcome these divisions as well as special divine assistance. While undoubtedly believing that this beneficial help will be given to divided Christians for the sake of their heartfelt striving towards

unity, we cannot however be inactive, for God's grace does not work invisibly, and wishes for nothing other than that our own will, which is being made manifest in our constant efforts. If we really want to be united, in accordance with the will of Christ our Saviour Himself, then a great task lies ahead of us, as a result of which genuine and perfect unity of faith and life in Christ may be given to us.

In its striving for unity with its brothers in Christ the Russian Orthodox Church does not shun discussion of everything that applies to the very substance of faith, but, on the contrary, regards it as her moral duty to remind people of the importance of this discussion. Only those disputes about faith which are conducted "through strife or vainglory" (Phil. 2. 3), are senseless and unworthy of Christians. But every explanation or elucidation by any Church of her sincere convictions, every brotherly discussion of the questions of faith is a good deed. And we sincerely hope that, with God's help, those misunderstandings which have for historical reasons arisen between us, sometimes as a result of many non-theological factors, will gradually be cleared up and eliminated, and that if we go by the path of close brotherly cooperation amidst intensified study of the inheritance of the Holy Fathers, we will steadily draw closer to the blessed time, when it will be pleasing to the Lord to grant us the joy of full communion in faith and confession through His united heart and mouth.

Now we welcome Your beloved Holiness and your distinguished fellow-travellers, who have together with us shared the joy of this great feast. We greet in your person the pious flock of the Coptic Church and the freedom-loving people of Egypt. Today we have offered up prayers before the Throne of the Almighty, that the Lord may give an inalienable peace to the people of your land, with whom our people are bound by close ties of friendship. The grave trials which have fallen to your lot, awaken a sharp pain in our hearts, and we are continually raising our voice and demanding that a limit to the actions of the militant forces of evil be put.

We express the firm hope that our pastor Pastorum the Lord Jesus Christ will heed the prayers now being offered up and, seeing our sincere love for our neighbour, obedience to truth, and unhypocritical strivings for unity,

will enlighten us with His heavenly blessing, which will strengthen the ties of love, unity and cooperation between our Churches and consolidate peace between the peoples populating the earth.

speech at a dinner in the Trinity-St. Sergius Lavra,  
October 8, 1972

Your Holiness, beloved and highly-revered brother in Jesus Christ, Primate of the glorious Holy Coptic Church.

On this great day, when the plenitude of the Russian Church is offering up its prayers to the great intercessor before the Lord for our people and land, Saint Sergius of Radonezh, we attach special significance to this fraternal meeting in the spiritual centre of the Russian Orthodoxy.

The ancient Lavra of Saint Sergius has been a witness to many historical events in the life of our Church: it was right here, within its walls that the most significant and important acts in church history were and are still being performed. But what we are now experiencing is unprecedented in our history. Never before during the entire existence of the Russian Church has the Primate of the Coptic Church been our guest, never before on Russian soil.

Russian holy places, dear brother, have any of your predecessors offered up a prayer. This means that the event we are now experiencing signifies further development of the new stage in the mutual relations between our churches, which was inaugurated by our fraternal communion in prayer on Egyptian soil before that great holy relic of the Christian East—the head of the Holy Apostle and Evangelist Mark. Dispassionate study of Church history graphically testifies that our division which was outwardly caused at the time by certain particular theological, political and social circumstances, is in substance nothing other than obliviousness of the commandment of our Lord and Saviour to unite. And now, having experienced all the bitterness of division, we must ex-

piate the sin of disobedience through mutual love, sincere prayer, and joint efforts which, we believe, will lead our Churches to full eucharistic communion. And our humble hope in the good and perfect will of God and the burning desire for unity, made so clearly manifest during these unforgettable days, will be a guarantee of success.

Today on this day of commemoration of St. Sergius, you saw, Your Holiness, the multiplicity of people who filled the holy shrines of this Lavra. You saw their faith and no doubt felt the strength of their prayers, and on behalf of these people, and our entire godly flock, on behalf of the hierarchy and clergy I want, beloved brother, to bear witness before you to our sincere desire for unity and our love for the Holy Coptic Church and the people of your land.

Our kindest feelings are to a large extent determined by that which we have in common, which binds both our Churches and our peoples. We know each other well, for we belong to the single Eastern Christian tradition and we are building up our Church life on the basis of a common understanding of our Lord's commandments. We trust each other for the past history of our mutual relations is not gloomy and the present is already now illuminated by the resplendent dawn of the future. And we rely on each other, for we are convinced of our mutual faith in and devotion to Christ and His Church.

Relations between our peoples are equally defined by much that is typical of mutual relations between our Churches. During the grim days of the war which fell to the lot of the industrious



and peace-loving Egyptian folk, the people of our country were and indeed remain with you.

We angrily condemn the barbarous aggression of Israel against your homeland and express our solidarity with the courageous Egyptian people. We believe that peace and justice will

triumph in the Middle East, and pray that God the Almighty will bless your land with prosperity and well-being.

May friendship and cooperation between our peoples grow in strength, may love between our Churches grow ever stronger in the name of peace, unity and genuine progress on earth.

## INTERVIEW

given by Pope and Patriarch Shenuda III  
to "The Journal of the Moscow Patriarchate"

QUESTION. Your Holiness, what are your impressions of your visit to the Russian Orthodox Church?

ANSWER. Frankly speaking, the impression one gets, when visiting the Russian Church, differs completely from what people think of Russia before they see it. Very many people consider that Christianity has lost its force in Russia to a great extent. But we see here a large number of believers, whose faith is very strong, and their veneration deep. I am delighted with the piety and love for our Lord which I have found here in Russia. I feel that people go to Church with hearts full of love for God. I feel that faith is rooted in the hearts of the praying multitude and I do not doubt that it will spread ever wider and wider.

I also see that your churches are wonderful, especially their decorations and icons. I feel that your love has enclosed, filled and overwhelmed us more than we deserve. If we were to express all our impressions you would have to publish a special issue of your journal!

QUESTION. What can you say about the perspectives in the rapprochement with the Ancient Eastern Churches and the work done in this connection by the Russian Church in particular?

ANSWER. First of all, the meetings of the theologians are quite necessary. If they achieve certain results, then meetings of the clergy and hierarchs may be summoned. If this step is successful, then the next one will be a meeting of the Primates of the Churches. Then, an agreement on problems of mutual faith, one which will meet with general approval, may be signed. From an official point of view: all anathemas on both sides must be removed; the question must be solved of saints who appeared after the schism, especially those who had nothing to do with theology, such as the holy

monks-hermits, who led a saintly life of prayers and meditation; and who, in the purity of their hearts, had no quarrels over theological problems. These may be accepted as saints, but there are other problems in connection with the recognition of saints.

Subsequently, joint services may be celebrated where many Churches will be united round one altar and partake together of Christ's Body. At present representatives of the Chalcedonian and non-Chalcedonian Churches are being elected, and an agreement on electing three representatives from each side has been reached. The next meeting will be larger, as each Church will be represented by two persons. Thus, the number of the participants will increase to thirty-eight.

QUESTION. What are the theologians of the Coptic Church doing for the rapprochement with our Churches?

ANSWER. The Russian Church is a Chalcedonian Church, the Coptic Church is a non-Chalcedonian Church. At present our theologians are studying the problems concerning the Nature of Christ from the point of view of dogma and history, as well as the history of the Councils summoned after the schism; the canons of these Councils are being studied. By "Council," I mean, of course, the Ecumenical Councils, of which there were seven. The seven Ecumenical Councils before the separation of the Roman Catholics in the XI century which you acknowledge. As for the Roman Catholics, they had a much greater number of Councils. These Councils performed two functions. Some of the canons they adopted dealt, perhaps, with problems of management, administration, and organization, but others concerned problems of dogma and teaching. Therefore both aspects must be studied. Certainly, there are things which can be

sily accepted, especially those concerning the future and general questions on which there is a common agreement and understanding. From the point of view of dogma there is an understanding between us on certain points of the creed but which we differ with the Roman Catholics. For example, you do not agree with the Roman Catholics that Apostle Peter was the first Head of the Church on earth. We also agree with you in the question of the Holy Spirit proceeding only from the Father.

QUESTION. What other problems apart from terminology stand in the way to our rapprochement?

ANSWER. The first terminological problem is the Nature of our Lord Jesus Christ and the question of His will: whether there is one Nature or two separate Natures in Christ.

In our discussions with the Roman Catholics we have come to an agreement on this question. We have reached the same agreement with the brothers of the Greek Church in the Lebanon and Syria. I consider that the representatives of both sides, when they gather together, can make use of the previous discussions. His Eminence Metropolitan Nikodim is to a great extent well acquainted with these talks. He said that there was an agreement in the sphere of dogma. Of course, we can formalize an agreement, but what concerns you is the spirit of concord that must spread among other Greek Churches. We must do the same in regard to the Eastern Churches. I believe the sides are ready to do this. Closer to an agreement stand such Churches as ours, i. e., yours and ours.

The Protestants stand farthest from these questions as there are numerous theological differences. For instance, they do not believe in all the seven sacraments of the Church, or in religious rites, neither do they accept the veneration of the saints. As for the differences with the Roman Catholics, in number they are much less than with the Protestants, nevertheless, there are more of them than between our Churches. If no agreement is reached by our Churches, close as we are to each other, then it will be very difficult to achieve unity and agreement among all the Churches of the world.

QUESTION. What are your wishes in connection with the ecumenical service of the representatives of the Russian Church?

ANSWER. The Russian Church can do a lot. Especially as today she preserves her established character, i. e., she does not follow the trends of renovation and progress," of which many Churches are tired, as they only bring about change of character and loss of tradition. We were very

happy to find that the Russian Church is preserving her traditional nature. The Russian Church is a spiritual Church. In establishing contacts with other Churches, you can sow the spirit of love and preserve the ancient traditions, collaborate with the Greek Churches in one spirit and extend the sphere of mutual understanding with other Churches. It would be well to study the specific character of each Church on the basis of the real situation which is given in books issued by the said Church herself, but not from facts written about her by others. Because much of what people write about Churches does not at all express the nature of this or that Church and the real state of affairs. It leads to a belief that a certain Church professes ideas quite alien to her.

I am more and more convinced that we must give your Church a clear idea of the history of our Church and of our saints. As for the saints of our Church, we have a great number whose fame has spread throughout the world. Take, for instance, our sainted monks. It is known that monkhood first appeared in Egypt. The first founders of monkhood in the world were the Coptic saints, such as, for example, St. Antony the Great and St. Pachomius, who made up the rules of the monastic community, and also the Coptic monk-saints who were visited by travellers from all over the world to recount their lives. Thus, for instance, Palladius wrote about them in his famous book "Lavsaiik," which in translation is entitled "The Spiritual Meadow." They were also mentioned by Joannes Cassianus, Rufinus, Jeronimus. There are life stories of these saints written in different languages and translations. They are not limited to our manuscripts alone.

Certainly, the best way would be to write for you about our saints, especially those after the schism, because many of them were treated unjustly. They were called heretics, though a number of them performed many miracles. We have some saints, theologians, who are authors of serious works on Christology. We shall try and write for you about these saints. At present we have committees which are busy with the translation, systematization and publication of their works.

QUESTION. What is your opinion about relations between our countries and how will they influence the stabilization of peace in the Middle East?

ANSWER. At present the problem of the Middle East consists in the fact that Israel gets great help from the USA, especially in weapons, both offensive and defensive. This help gives no possibility to preserve the balance of forces in the Middle East. Egypt has made extreme efforts to restore the potential of its army and thus to obliterate the



traces of the defeat which it suffered in 1967. But the present arrangement of forces makes Egypt feel a need for such weapons which will give it the possibility to keep the balance of forces—not at all for the sake of attacking but only to make the well-known proverb sound true to life: "The readiness for war in itself bars the way to war." The relations of friendship between Russia and Egypt have been formed for many years and

Egypt strives by all means to preserve this friendship.

**QUESTION.** What would you like to say to the readers of *The Journal of the Moscow Patriarchate*?

**ANSWER.** I wish them to profit by every word and letter of your journal, that they may derive benefit from the great effort put in by the editorial staff to give them an all-sided knowledge.

## On the Historical Visit of the Head of the Coptic Church

From October 3 to 9 the Primate of the Ancient Coptic Church, His Holiness Shenuda III, Pope of Alexandria, Patriarch of Atubia, Jerusalem, Nubia, Pentapolis and all regions where St. Mark preached, paid an official visit to the Russian Orthodox Church at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia. Patriarch Shenuda III was accompanied by Metropolitan Mark of Abu-Tig, Metropolitan Michael of Asyut, Bishop Samuel, Chairman of the Commission on Questions of Ecumenical and External Relations and Social Service of the Coptic Church, Bishop Grigorios, Chairman of the Sector of Higher Theological Studies, Coptic Culture and Education, Bishop Philip of Dakahliya, Deacon Dr. Yuzeph Mansur Girgis, teacher of ecclesiastical rules in the Cairo Theological Seminary, and journalist Dr. Girgis Helmi Azer, Chief of the Press Department of the Coptic Church.

It was the first time that the Russian Orthodox Church was visited by a Primate of the Coptic Church in the person of His Holiness Pope and Patriarch Shenuda III, who had been elected and ascended the Patriarchal Throne of his Church in 1971. During his stay in the USSR the honoured guest and his party acquainted themselves with the history, theology and present life of the Russian Orthodox Church as well as with the labour, cultural and scientific achievements of the Soviet people.

In the morning of October 4, His Holiness Patriarch Shenuda III, accompanied by Church dignitaries, went to pay homage to the Iberian icon of the Mother of God, an object of veneration in Moscow which is found in the Church of the Resurrection in Sokolniki. Archpriest Pavel Sokolovsky, Dean of the church, welcomed the honoured guest. A hymn was sung before the miracle working Iberian icon of the Mother of God. Afterwards His Holiness Pope and Patriarch Shenuda III, assisted by his companions on the solea said a moleben according to the

Coptic Church rite and addressed words of greeting to the clergy and parishioners. His Holiness expressed his joy at visiting the church where he was blessed by the Mother of God while praying at the Iberian icon with the clergy and the believers. Pope and Patriarch Shenuda III prayed to God to help strengthen fraternal ties between the Russian Orthodox and Coptic Churches and to develop friendly relations between the Russian and Egyptian peoples.

After prayers before the Iberian icon of the Mother of God, His Holiness Pope and Patriarch Shenuda III and his party paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia at his Moscow residence. His Holiness Patriarch Pimen and members of the Holy Synod met the Primate of the Coptic Church and his party with deep joy. His Holiness Patriarch Pimen addressed the honoured guest with a speech of greeting (published in this issue.—*Ed.*).

In his speech of reply Pope and Patriarch Shenuda III expressed his cordial thanks to His Holiness Patriarch Pimen for the invitation to visit the most glorious Russian Church, of whose kind deeds he had heard and read so much. "With feelings of deep joy," His Holiness said, "we arrived in your country, the peoples of which had covered a long path to attain progress and create truly just relations between all its citizens. May our Lord multiply and strengthen the achievements of your peoples!"

As for ecumenical relations between our Churches, His Holiness Pope and Patriarch Shenuda III noted that the Russian Orthodox Church was the closest to the Coptic Church. "We beg our Lord," he said, "to give us the strength to carry out His will and unite Churches on the basis of the Orthodox faith." The Primate of the Coptic Church emphasized that many disagreements, which took place between Christian Churches in the fifth century, were caused by political and human reasons rather

a theological considerations; those reasons included an excessive influence of an emperor on his wife on the life of the Christian Church, aspiration of the heads of some Churches draw nearer to the emperor and enjoy his port, etc. However, today, the situation has completely changed, when people understand each other better in an atmosphere of love. Therefore we must undertake new steps for the sake of uniting Churches. Any actions taken in this direction make Heaven happy and are blessed by our Lord Jesus Christ. His Holiness Pope and Patriarch Shenuda III expressed the hope that his visit would serve as a step to strengthen relations between our Churches.

His Holiness Pope and Patriarch Shenuda III presented His Holiness Patriarch Pimen with gifts from the Coptic Church—Eucharistic vessels, a cross, a reliquary with the image of George the Victorious, and gramophone records of divine services in Coptic.

On the same day His Holiness Patriarch Pimen of Moscow and All Russia accompanied by permanent members of the Holy Synod paid a fraternal visit to the Primate of the Coptic Church, His Holiness Pope and Patriarch Shenuda III at his residence.

At this meeting His Holiness Patriarch Pimen said in his address of greeting: "Our Churches are bound by sincere Christian love and mutual understanding. The Russian Orthodox Church along with other Local Orthodox Churches is making great efforts to overcome the historical alienation that has developed between the Eastern Orthodox Churches and the Ancient Orthodox Churches of the East. We voice the hope that these labours will be crowned with success and that truly Christian relations will be established between our Churches as between members of a single faith,—'with one heart and one mouth,' confessing one faith in Christ the unified, and that, just as it was in the times of the One, Undivided Christian Church, our Eucharistic communion will be restored anew—something we are all striving for. At the present time much theological work is being carried out in joint meetings between theologians of the Orthodox and Ancient Eastern Churches; the relations of rapprochement between us and liturgical communion are being studied."

His Holiness Patriarch Pimen said also that his solidarity is firm in regard to such a very important question as that of Israeli aggression against Egypt and other Arab countries, which is of concern to all nations and arouses the anxiety of all people of good will. Your country which has a great and glorious history and which, according to the Gospels,

gave refuge to the Infant Christ our Lord, during the flight of the Holy Family to Egypt, is now going through difficult times, having become the victim of barbarous and inhuman aggression. Your ancient cultural and religious values which are dear to all Christians are suffering. We are deeply disturbed by the situation that has developed in the Middle East. In expressing through you, Your Holiness, our sincere sympathy to the Egyptian people, we assure you of our full brotherly support, and hope that peace and justice will triumph.

In her peace-making activities the Russian Orthodox Church is making great efforts to find a successful solution to this complex and grave situation, which has brought so much woe and suffering to your people.

His Holiness Pope and Patriarch Shenuda III expressed on his part deep gratitude to the Russian people for their solidarity with the people of Egypt in their effort to put an end to Israel's aggression. The capture of Arab lands by Israel contradicts the Holy Writ which shows that Egypt never had been a place for permanent settlement of the Jews, neither had Sinai.

His Holiness gave much attention to Christology. In his opinion, as far as the teaching of the Hypostasis of our Lord Jesus Christ was concerned, the Coptic Church was not a monophysitic Church. She believes in a close tie between the human and Divine natures in one Hypostasis of Jesus Christ. Our faith does not deny the soul and flesh of the human nature of Jesus Christ. Human and Divine natures are united in Him. Terminological errors of the past gave rise to accusations that the Coptic Church was monophysitic.

For a long time the Coptic Church has led a secluded life. Now she opens her heart to all the world and wishes her teaching on Jesus Christ to be explained. Therefore she takes part in ecumenical movements, and considers the Greek Orthodox Churches as most congenial to her. We believe and profess many dogmas which you do. Special theological commissions to study existing disagreements could be set up. The work of these commissions would not be complex and arduous, as now we understand the truth of things better and deeper than before. We have left behind those old times when each Church strove for seclusion and excommunication of other Churches. Now we feel the necessity for the speediest reconciliation. We wish our epoch to be an epoch of reconciliation and rapprochement rather than one of disagreements and excommunication. The Spirit of our Lord, stirring feelings of love, is able to unite all of us. Our Lord Jesus Christ, Who has reconciled mankind



with His Heavenly Father, can reconcile human beings as members of His single Body to labour for the salvation of all mankind. "It is in this direction that we must labour," said Pope and Patriarch Shenuda III, "and hope, that the time of reconciliation and unity will come."

In the course of the talk that followed His Holiness Pope and Patriarch Shenuda III and his companions explained that at present the Coptic Church numbered 7 million believers; that she participates in the ecumenical movement; holds theological dialogues with Orthodox and Roman Catholic Churches. However, these dialogues are informal at present and therefore it is desirable to come to formal decisions on the problems under discussion in the nearest future. The Coptic Church is introducing some new subjects in her theological schools to study other Christian Churches; their history, dogma, rites and participation in ecumenical movements.

During their stay in Moscow the honoured guests visited some temples in the capital. In the Church of All Saints in Sokol Pope and Patriarch Shenuda III prayed in the sanctuary during Vespers and addressed the faithful with a sermon on the importance of prayers for Christians. The delegation of the Coptic Church headed by

His Holiness was warmly and cordially met by the clergy and parishioners of the Church of the Resurrection (Slovushchego) in Nezhdanov St. During his visit to the Church of Tikhvin Icon of the Mother of God in the village of Alekseyevskoe, Pope and Patriarch Shenuda III expressed his joy in connection with his having had the opportunity to pray before the Tikhvin icon of the Mother of God and receive the Mother of God's blessing. All this is reminiscent, said he, of our unity with our Lord, His Most Pure Mother and all the saints, who strengthen our faith and assuage our loneliness. In the Church of the Dormition in the former Novodevichy Monastery, Pope and Patriarch Shenuda III and his party were met by Metropolitan Serafim of Krutitsy and Kolomna and Archpriest Nikolay Nikolsky, Dean of the church. His Holiness prayed in the sanctuary during Divine Liturgy and after the "Our Father" addressed the worshippers with words of greeting and wished them to lead a holy life in our Lord and the Holy Spirit. Metropolitan Serafim thanked the Primate of the Coptic Church for his visit to the temple and expressed the hope that all the Christians would praise our Lord with a single mouth and a single heart. The presence of His Holiness at the Divine Liturgy, he said, raised confidence in the possibility of achieving the unity.

After the Divine Service His Holiness and the guests visited the church shops of the Moscow Patriarchate located in Novodevichy Monastery. With great interest they inspected the shops where candles, church-plate, pectoral and baptismal crosses, icons, gonfalons, shrouds of Christ, and other articles are manufactured. Metropolitan Serafim of Krutitsy and Kolomna, Chairman of the Economic Board of the Moscow Patriarchate, together with the superintendents and foremen of the shops explained and answered questions of the honoured guests and later presented them with specimens of church articles and souvenirs as prayerful keepsakes.

The Primate of the Coptic Church and his suite paid a visit to the Soviet Afro-Asian Solidarity Committee and the Patrice Lumumba Friendship of Peoples University where he had an interesting talk with the administrative personnel.

The honoured guests visited the Lenin State Library where they were warmly received by O. S. Chubaryan, the acting director; they were taken on a tour of the library and got acquainted with its work, inspected reading-rooms and a room for reading microfilms, and had a talk with the heads of departments.

During his tour of the Kremlin, His Holiness



His Holiness Patriarch Shenuda III and those accompanying him in the Moscow Kremlin

pe and Patriarch Shenuda III paid special attention to the cathedrals and churches, as well as their icons and paintings.

At the USSR Exhibition of Economic Achievements His Holiness displayed a keen interest in the Cosmos Pavilion, questioned in detail about the launchings of the first Soviet satellites and the flights of cosmonauts; together with his party he had his photo taken before the displays so that the believers of his Church and people of Egypt might see the achievements of the Soviet Union in conquering the cosmos. His Holiness Pope and Patriarch Shenuda III and his party attended a concert of organ music in the Tchaikovsky Concert Hall. Jean Chouliou, a French organist, performed music by Bach, Vivaldi, Mozart as well as other composers and his own.

On October 5, Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod on Problems of Christianity and Inter-Church Relations, gave a dinner in honour of the Primate of the Coptic Church and persons accompanying him at his Moscow residence. The dinner was attended by His Holiness Patriarch Pimen of Moscow and All Russia, members of the Holy Synod of the Russian Orthodox Church and executives of Federal departments. Among the guests was V. Makartsev, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

During dinner, Metropolitan Nikodim addressed the honoured guests with a word of greeting and said that "the wind bloweth where it listeth" (Jn. 3. 8) calling Orthodox Churches to unity. We hark to this wind, he went on, help us to implement Christ's words "that they may be one" (Jn. 17. 21). It was through our Lord Jesus Christ's will, that theological meetings of representatives of non-Chalcedonian and Chalcedonian Churches have begun. Theological discussions have shown that the creed of these Churches is identical. But though we are united in creed we are still separated by a human element, an element, strong but surmountable. We know that faith and sobornost are inherent in the Eastern Christianity, and that conciliarity will do its best to achieve unity as soon as possible. The visit of His Holiness Patriarch Shenuda III to Egypt and this visit of the Primate of the Coptic Church to our country will make an important contribution to the development of brotherly dialogue and rapprochement.

In his speech of reply His Holiness Pope and Patriarch Shenuda III said that he was very glad to be with the hierarchs of the Russian Orthodox Church headed by His Holiness Patri-



**His Holiness Pope and Patriarch Shenuda III and members of the Coptic Church delegation inspecting the Cosmos Pavilion at the USSR Exhibition of Economic Achievements**

arch Pimen. As the Saviour told us, love is the distinguishing feature of a Christian, and so we wish all to know that Christian Churches are united by love. All of us wish the Church to be One again as it had been before the separation. In our Creed we profess: "I believe in one Holy Catholic and Apostolic Church." Here is the way to unity, and it must rest on an Orthodox basis. Theological arguments are difficult for ordinary people to understand. Our Lord Jesus Christ said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11. 25). These words show that the Christian teaching is a simple one, that Christianity is not a religion of theologians and philosophers; Christianity is not a philosophy but a spiritual way of life; it is a religion of ordinary people, of all the people. One must not permit theology to develop into sophisticated reasoning so that ordinary people would lose their way in the labyrinth of theological terms.

His Holiness Pope and Patriarch Shenuda III



thanked His Holiness Patriarch Pimen for his recent visit to the centre of the Coptic Church and the invitation to see the Russian Orthodox Church, which has led to the meeting of the Primates of the two Churches—Chalcedonian and non-Chalcedonian. May the spirit of faith and love guide their relations. This is the way to unity and concord, for love speaks with the heart whereas the mind speaks in discussions. The mind often makes mistakes while the heart is less liable to do so.

His Holiness Pope and Patriarch Shenuda III thanked God for the opportunity of touring the country under such happy circumstances when the Russians were congratulating the Egyptians on the 20th anniversary of the July Revolution, and the Egyptians—the Russians on the 50th anniversary of the formation of the Soviet Union. His Holiness congratulated all those present on this important jubilee and wished all the peoples of the USSR progress and prosperity.

On October 7, on the eve of the Feast of St. Sergius of Radonezh, the Primate of the Coptic Church and his party left Moscow for Zagorsk to take part in the celebrations at the Trinity-St. Sergius Lavra. At the Holy Gates of the Lavra His Holiness was met by Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy and Seminary, the monks, professors, lecturers and students. Archbishop Filaret cordially welcomed the Primate of the Coptic Church. To the festive ringing of the monastery bells and the singing of the troparion to St. Sergius, His Holiness Pope and Patriarch Shenuda III and his party proceeded solemnly to the Cathedral of the Holy Trinity where they chanted a prayer and genuflected before the shrine of St. Sergius of Radonezh. Then they went to the Church of St. Nikon and Serapion's chamber, where they prayed and kissed the right hand of St. Stephen. In the Church of All Russian Saints, which is under the Cathedral of the Dormition, His Holiness Pope and Patriarch Shenuda III offered up prayers for the departed at the shrine of His Holiness Patriarch Aleksey.

After a short rest the guests proceeded to the Holy Trinity Cathedral for the solemn singing of the akathistos to St. Sergius and afterwards to the Cathedral of the Dormition for the festive All-Night Vigil. In the evening the delegation of the Coptic Church, headed by Pope and Patriarch Shenuda III, visited the Moscow Theological Academy and inspected the exhibition dedicated to the 550th anniversary of the glorification of the holy relics of St. Sergius, the Church Archaeological Collection

of the Moscow Theological Academy and the museum of His Holiness Patriarch Aleksey. In the Academy Church the Primate of the Coptic Church met Archbishop Filaret, Rector of the academy, the faculty and students. In his address Archbishop Filaret expressed his joy at the meeting and said that in the person of His Holiness Pope and Patriarch Shenuda III the Moscow theological schools welcomed the Ancient Church of the Holy Apostle Mark.

It is a joy, he said, because thanks to the efforts made by theologians of both sides in solving the urgent question with the Ancient Eastern Churches, we are now on the threshold of holding an official theological dialogue. The wall which separated us as a result of human passions and misunderstandings, is now crumbling down thanks to the desire of both sides to find a common basis in dogmatic theology rather than elements of difference.

We attach great importance to this meeting, for it is the first time in the history of our Church that a Primate of the Coptic Church has been received within these walls and, as the rector of this theological school, I cannot but help note this stirring event in the life of the academy.

It is a real joy to know, he continued, that both our Churches have their roots in the Ancient Church, the same Holy Fathers and apostolic succession, we are blessed by the same sacraments and have hope in the One and same Lord, Who shall come in all His glory "to judge the living and the dead." And we both profess the Creed set forth by St. Cyril: "μία φύσις τοῦ Θεοῦ Λόγος σαρκαωμένη."

In this connection we express our deep hope that a conscientious and brotherly joint dialogue will lead to the desired unity in the Holy Eucharist. And in this, theologians of both sides have to play an important role, they must strive to implement the forthcoming dialogue of our Churches.

With all my heart, Archbishop Filaret said in conclusion, I desire Almighty God to strengthen all of us in this our joint spiritual undertaking, in the name of God's commandment to unite in Christ's Holy Church!

In reply His Holiness spoke about the great mission and responsibility of those who, following in the footsteps of the Divine Founder of the Church aspired to emulate His God-inspired Apostles and the Holy Fathers of the Church to bring the redemptive truths of Christian faith to God's people.

As for Christology, Pope and Patriarch Shenuda III pointed out that the Coptic Church, following the teaching of St. Cyril of Alexandria

epted both the divine and the human natures  
 Jesus Christ. "The Coptic Church professes  
 t Christ is God, therefore she defended  
 ist's Divinity against Arius. The Coptic  
 urch teaches that our Lord Jesus Christ as  
 n possessed all the qualities of a human be-  
 except the ability to sin. He is perfect  
 d and perfect Man. We do not deny either  
 the natures of Christ. The earlier misunder-  
 ndings on this question were only superfi-  
 and terminological in character rather than  
 insically theological. Nevertheless, I hope  
 t we shall find a simple formula, be united  
 Christ and free ourselves from differences,  
 ch millions of ordinary people find so hard  
 comprehend. With all our heart, we want  
 away with discords so that again "there  
 ll be one fold, and one shepherd" (Jn. 10. 16).  
 shall pray constantly that the Holy Spirit  
 cend into the hearts and minds of men and  
 d the negotiations and dialogues to the  
 dness of Oneness in our Lord Jesus Christ."  
 he rector of the academy gave a dinner in  
 our of the guests, which was attended by  
 fessors and teachers of the Moscow theologi-  
 schools. The guests were given an opportu-  
 to acquaint themselves with the theological  
 ools, their life and work. The first day of  
 Holiness Pope and Patriarch Shenuda III in  
 Trinity-St. Sergius Lavra closed with the

showing of the film "Local Council of the Rus-  
 sian Orthodox Church in 1971."

On October 9, before the Divine Liturgy, His  
 Holiness Pope and Patriarch Shenuda III was  
 interviewed by Father Anatoliy Prosvirnin, of  
*The Journal of the Moscow Patriarchate* (printed  
 in this issue.—Ed.). Following this, the Primate  
 of the Coptic Church and his party proceeded  
 to the Lavra's Cathedral of the Dormition for  
 Divine Liturgy, which was celebrated by His  
 Holiness Patriarch Pimen of Moscow and All  
 Russia assisted by hierarchs and the clergy. At  
 the end of the service His Holiness Pimen ad-  
 dressed the Primate of the Coptic Church, His  
 Holiness Pope and Patriarch Shenuda III, with  
 words of greeting (published in this issue.—Ed.)  
 and presented him with Eucharistic vessels as  
 a prayerful keepsake, in order that His Holiness,  
 when celebrating the Divine Liturgy, would re-  
 call his visit to the Moscow Patriarchate. His Ho-  
 liness Pope and Patriarch Shenuda III expressed  
 his happiness at being for the first time under  
 the roof of St. Sergius Lavra, attending divine  
 services, seeing churches filled with worshippers  
 and ornamented with sacred icons. St. Sergius  
 of Radonezh, he said, the great monk of the Rus-  
 sian Church, an earthly angel, is an interces-  
 sor before God praying for Heavenly blessing  
 upon the earth. By his great deeds he trans-  
 formed a dense forest into a place of worship,



His Holiness Pope and Patriarch Shenuda III in the Trinity-St. Sergius Lavra



which shows that it is not the place that makes a saint, but the saint that makes a place holy. The Primate of the Coptic Church expressed his gratitude to His Holiness Patriarch Pimen for the invitation to visit the Russian Orthodox Church, who like a lighthouse shines in the Russian land and brings the light of faith to people. The more we commune in the Holy Spirit, continued His Holiness, the nearer will be the day when our hearts are enflamed with unity. I believe that the time will soon come when we shall partake of the Body and Blood of Christ at one Altar as a symbol of our unity. We are returning home with fine impressions of the Russian Orthodox Church, filled with true faith.

The honoured guests prayed at the festive *moleben* in the Lavra's square and saw the crowds of worshippers for whom, on this Feast Day of St. Sergius, there was not enough space in the numerous churches of the Lavra. The guests were impressed by the depth of faith, prayers and piety of the worshippers.

After Divine Liturgy, His Holiness Patriarch Pimen of Moscow and All Russia held a reception in honour of the Primate of the Coptic Church and those accompanying him at his Patriarchal chambers in the Lavra. The Moscow Patriarchate was represented by members of the Holy Synod, hierarchs who had arrived for the Lavra's festival, representatives of Moscow theological schools and the brotherhood of the monastery. The reception was attended also by V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and P. V. Makartsev, Deputy Chairman.

According to the decision of the Holy Synod of the Russian Orthodox Church, His Holiness Patriarch Pimen conferred the Church Order of St. Vladimir, First Class, upon the Primate of the Coptic Church, His Holiness Pope and Patriarch Shenuda III; the Coptic metropolitans and bishops were awarded the Order of St. Vladimir, Second Class, and the other members of the delegation the Order of St. Vladimir, Third Class. On behalf of his companions and himself, the Pope and Patriarch Shenuda III thanked His Holiness for the high awards, which they accepted as a symbol of love between the Russian Orthodox and Coptic Churches, and as a reminder of their stay in Russia and of prayer for the Russian Church.

At the brotherly meal His Holiness Patriarch Pimen addressed His Holiness Pope and Patriarch Shenuda III with a speech (published in this issue.—*Ed.*)

In his speech of reply, His Holiness Pope

and Patriarch Shenuda III said that in reading the history of the Russian Church one involuntarily admired her new entity and her patriotic defence of the Motherland. Wonderful also were the great achievements which the October Revolution had brought the country, as well as the relations of the Church and the State.

The Coptic Church, His Holiness said further, wished the Russian Church to be the first to unite, as she was especially beloved. The primary cause for this love was His Holiness Patriarch Pimen himself, because he took the first step by paying a visit to the Pope and Patriarch of the Coptic Church during his stay in Cairo and invited, in his turn, the Primate of the Coptic Church for a return visit.

"We love your Church and your rites," he said. "We are friends not only through our Churches but also through the relations existing between our States. Our friendship is rooted deeply in history. Cooperation between our countries has been fruitful, and we hope it will develop and strengthen."

"The Coptic Church prays for peace in the Middle East, for deliverance of our country from a difficult situation. Our country," continued Pope and Patriarch Shenuda III, "is a peaceful country, we do not want to attack, but neither do we want our territory to be occupied and the Palestinians banished from their land. We demand peace in Vietnam, Asia, Africa and the underdeveloped countries. We pray for peace to reign in the world."

In conclusion, His Holiness wished the Russian Orthodox Church prosperity and the people of the Soviet Union progress in all fields of life.

The honoured guests from the Coptic Church were also welcomed by V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Before leaving the Trinity-St. Sergius Lavra, His Holiness Pope and Patriarch Shenuda III and those accompanying him visited Serapion's chamber again and said a *moleben* to St. Stephen and kissed his right hand.

His Holiness Pope and Patriarch Shenuda III wrote in the visitors' book: "My best wishes to this Holy Monastery and its theological schools. With gratitude for the brotherly hospitality with which I have been received."

On his return to Moscow, His Holiness Pope and Patriarch Shenuda III visited the Patriarchal Cathedral of the Epiphany during the festive service to St. John the Theologian, genuflected before the shrine of St. Alexius, Metropolitan of Moscow, and read the prayers for the departed

the shrine of His Holiness Patriarch Pimen of Moscow and All Russia and members of the Holy Synod of the Russian Orthodox Church.

On October 9, in the morning, His Holiness Pope Shenouda III of the Coptic Church and his party left Moscow by plane for Evian to visit the Primate of the Armenian Church, His Holiness Patriarch-Catholicos of all Armenians Vazgen I at his invitation. At Akovo Airport the Primate of the Coptic

Church was seen off by His Holiness Patriarch Pimen of Moscow and All Russia, members of the Holy Synod, Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and executives of the Department of External Church Relations of the Moscow Patriarchate. P. V. Makartsev, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was among those present.

We believe that the official visit of His Holiness Pope and Patriarch Shenouda III will be a new step on the way to rapprochement and prayerful communion between our Churches and will serve the cause of deepening friendship between the Soviet and Egyptian peoples.

**Archpriest IAKOV ILYICH  
Dotsent KONSTANTIN KOMAROV**

## Event of Ecumenical Significance

**B**oth Orthodox and Lutheran parishioners worship at the Orthodox Church of the Protecting Veil of the Mother of God at Kiviili, in the Tallinn Diocese. This is an example of truly ecumenical and fraternal relations between the Orthodox and Lutherans, between Russians and Estonians.

Every Sunday Lutherans worship in the church after the Orthodox service, and a Lutheran altar, which is on weekdays kept on the iconostasis, is set in the nave for the people.

The Church of the Protecting Veil of the Mother of God was reconsecrated on September 21, having been restored after a fire. Both communities shared in the restoration work which was completed well before the consecration date. His Eminence Metropolitan Aleksiy of Leningrad and Estonia came down to Kiviili to see that the church was ready for consecration. The ceremony was also attended by Archbishop Tooming, Head of the Evangelical-Lutheran Church in Estonia. The Orthodox and Lutheran clergy and laity ceremoniously greeted His Eminence Metropolitan Aleksiy and His Eminence Archbishop Alfred Tooming, who entered the church together. The Archbishop, accompanied by August Laumets, Assistant District Bishop, A. P. Lepin, Consistory Secretary-General, Pastor Evald Odar, head of the local Lu-

theran community, stood on the ambo to the right of the altar. Metropolitan Aleksiy put on vestments for the Lesser Blessing of the Waters, during which the church was sprinkled with holy water. The metropolitan said a prayer of consecration and offered up a prayer to the Protecting Veil of the Mother of God. He was assisted by Archpriest Elii Andre, Archpriest Karp Tints, rector of the church, Archpriests F. Talomees, M. Raud, K. Kaus, A. Tarkmees, A. Murtašov and Archdeacon S. Podekrat. The consecration service was also attended by the Superior of the Pyukhtitsa Convent, Abbess Varvara.

After the metropolitan offered up a prayer to the Protecting Veil of the Mother of God, Archbishop Tooming, clad in episcopal vestments, and holding the staff of Estonia's Lutheran archbishops read a lesson from the Old Testament and said a prayer in which he called for the blessing of the Lord upon the house of prayer and those worshipping in it.

Many Years was sung to Patriarch Pimen, Metropolitan Aleksiy, Archbishop Tooming and all those who had taken part in the restoration work, after the prayers and the dismissal. A choir led by S. A. Dvoret'skaya sang Many Years both in Church Slavonic and Estonian.

Later Metropolitan Aleksiy in his speech extended his warm and fraternal greetings to Archbishop Tooming and his clergy, thanking them for the participation in the significant ecumenical event.





**Metropolitan Aleksiy and Archbishop Alfred Tooming with Orthodox and Lutheran clergy after the ecumenical service at which the Church of the Protecting Veil of the Mother of God in Kiviili was consecrated on September 21, 1972**

menical event. Referring to the fraternal relations existing between the two faiths in Estonia, he dwelt on the cooperation of the two Churches in the ecumenical movement and peace-making, and then went on to say: "It is necessary to strengthen this cooperation in order to make our common contribution to the cause of Christian unity and to work towards the much-desired and lasting peace on earth. Let our present communion in prayer and consecration of the church in which two parishes of two faiths participate in prayers to our Father in Heaven assist us in our cooperation and service to the cause of our Churches, Christian unity and peace on earth. We know that there is nothing like common prayer to bring people together; and we believe that the blessing of the Lord we have been asking today shall be granted to our Churches, to our great Motherland, to this church and the believers of the two confessions, who show an example of truly ecumenical cooperation."

In an answering speech Archbishop Tooming quoted Ps. 84, 2: "My soul longeth, yea, even fainteth for the courts of the Lord." He continued to say: "In this church worship Christians of two confessions, Orthodox and Lutherans,

and the message of the love of God and peace heard at the altar. All of us as Christians and as citizens are striving together for love and peace. May the love of Christ and peace bring us still closer together in this church." The archbishop thanked the metropolitan for his invitation to attend the office of consecration of the church in Kiviili in which both Orthodox and Lutheran worship, and expressed the hope that love and fraternal accord would reign between the two communities.

In conclusion Metropolitan Aleksiy congratulated Archpriest Karp Tints, the rector, on the 60th anniversary of his ministry and presented him with a Patriarchal Scroll of Honour. The metropolitan praised him for his diverse pastoral activities and wished him good health and God's help and many more years in the service of the Church of Christ.

After the service the parish council gave a dinner at which both Metropolitan Aleksiy and Archbishop Alfred Tooming made speeches.

**ALEKSANDR MAKSIMOV**  
Student of the Moscow  
Theological Academy

# New Primate of the Church of Sweden

Olof Sandby, Archbishop of Uppsala, the new Primate of the Evangelical-Lutheran Church of Sweden, succeeded Archbishop Ruben Josefson, who died in March of the year 1972.

Archbishop Olof Sandby was born in 1917 in the city of Karlskoga, Sweden. After graduating from Lund University in 1943, he was ordained a priest and served as a pastor in various parishes in Sweden up till 1969.

In 1959 Olof Sandby received the Doctor of Theology degree and was assigned to the post of assistant professor of religious ethics and philosophy at the State University in Lund. Many ecumenical events are connected with this city, for one thing, the World Lutheran Federation, which unites Lutherans of different continents and nations, was formed there. The 3rd "Faith and Order" Conference was held there in 1952.

In 1970 Priest Olof Sandby was consecrated the Bishop of Vaxjo (in the north of the country) and in 1972 the Episcopal Conference elected him the Primate of the Evangelical-Lutheran Church of Sweden.

The Russian Orthodox Church and the Church of Sweden have established friendly contacts a long time ago. They received a good stimulus already in the time of Dr. Nathan Soderblom, Archbishop of Uppsala, an outstanding church dignitary of Sweden who maintained correspondence with His Holiness Patriarch Tikhon and other dignitaries of the Russian Orthodox Church.

Professor N. N. Glubokovsky of the Petrograd Theological Academy visited Sweden in September-October 1918 where he read a number of papers on the development of theology in the Holy Russian Orthodox Church at Uppsala University in Sweden.



The ecumenical contacts between the Church of Sweden and the Russian Orthodox Church were intensified in the early 1960s, when meetings and joint participation by representatives of the Churches in various ecumenical conferences became customary. The Primate of the Church of Sweden, Dr. Gunnar Hultgren, Archbishop of Uppsala, was the guest of the Russian Orthodox Church in February 1964,

during the session of the Executive Committee of the World Council of Churches in Odessa. In her turn the Church of Sweden played host to the delegation of the Russian Orthodox Church, which took part in the work of the 4th Assembly of the WCC in Uppsala. The delegation was led by Metropolitan Nikodim of Leningrad and Novgorod.

We greet the election of Archbishop Olof Sandby as the new Primate of the Church of Sweden and prayerfully wish him God's assistance and fruitful successes in his lofty service to his Church and people, and to develop further the ecumenical ties between our two Churches to serve the implementation of Christian ideals of unity and universal peace on earth.

KONSTANTIN KOMAROV





## The Ever-Burning Torch



Among all her saints the Russian Church has a special reverence for St. Seraphim who was a pattern of lofty Christian ideals and an inspired director of human souls. He was a great and just man and was looked upon as a saint even during his lifetime.

The saint was well versed in the lives and works of the ancient founders of Eastern monasticism: St. Antony the Great, St. Pachomius, St. Euthymius, St. Sabas and others. Their spiritual perfection, their ascetic feats and the service they rendered to their fellow-men were a constant source of inspiration to St. Seraphim in all he did.

A particularly strong influence on the formation of the saint's character was exercised by such luminaries of Russian sanctity as St. Theodosius of the Caves and St. Sergius of Radonezh, whose lives he imitated and whose teachings he followed.

The saint saw all about him—sorrow, need and deprivation and, as a skilled physician of the spirit, he healed the wounds inflicted by them. His love for mankind was profound and active. There was no human sorrow that did not touch off a ready response in the heart of the charismatic starets. His all-embracing charity made him the refuge, the spiritual support and comfort of all “those who laboured, were heavy-laden, in sorrow or in need of help.” None left him without having found peace of heart. All the life of the saint was devoted to the study of man in his joys and his sorrows.

St. Seraphim, in the world Prokhor Moshnin, was born on July 19, 1759, in the town of Kursk, in the devout family of Isidore and Agafia Moshnin. His father died when Prokhor was only three years old; the little boy was entirely brought up by his mother, a kind, clever and God-loving woman. A few years before his death Prokhor's father had sworn an oath to build a church in Kursk dedicated to St. Sergius. His widow carried on the good work and personally directed the construction of the church.

The Lord showed His special care for her son when He preserved the youth Prokhor from what appeared to be inevitable death: he fell from the scaffolding of the church his family

was building but took no hurt. The devout mother laid the foundations of the spiritual life in her son's soul and he inherited her compassion for the orphaned and needy.

Prokhor loved to read God's word and all kinds of spiritual and moral books. He began to live with thoughts of eternity in his heart, caring to please God and for the salvation of his soul and the souls of his fellows. People who knew him often wondered what this youth would do in later life. The answer was predicted to his mother by a yurodiviy, a “fool in Christ”: “Blessed art thou, widow, that thou has a child who in time will become a powerful intercessor before the Holy Trinity and an ardent man of prayer who will pray for the whole world.”

The boy's high aspiration towards the ascetic life matured steadily. It is said that he constantly spoke of the religious life among friends of his own age. At last, he made up his mind to leave the world and begged his mother's blessing on this decision. The devout woman put no obstacles in her son's path but blessed him with a simple copper cross “on the straight and narrow path of monkhood.”

Prokhor went to visit the holy places of Kiev. There, on the advice of a recluse, schemonomach Dosifey, he decided to go to the Wilderness of Sarov (founded in 1706) which at that time was renowned for the austere and highly spiritual life of its monks. So it was to the guidance of Father Pakhomiy, the selfless spiritual director of the religious of the Sarov community, that the nineteen-year-old youth Prokhor entrusted himself on the Feast of the Presentation of the Blessed Virgin in the Temple in the year 1778.

Here Prokhor, over the course of almost eight years, underwent an austere novitiate “under obedience” which, however, merely confirmed him in his wish to become a monk. “Solitude and prayer,” St. Seraphim was to say afterwards, remembering this period, “are powerful means to virtue: by purifying the mind, they make it more recipient.”

At the very beginning of his ascetic life in the

\* Isolated, semi-eremitical communities took the name of “Pustyn” or “wilderness.”—Tr.

astery Prokhor was sent a trial in the form of a severe illness. To the suggestion of the tsy Pakhomiy, Iosif and Isaiya that a doctor should be called in, Prokhor replied: "I have trusted myself to the true Physician of souls, our Lord Jesus Christ, and to His Holy Mother; if of your charity you think it good to do then, for the Lord's sake, give to me in my poverty the physic of heaven, the sacrament of Holy Communion." The sick boy's request was granted and the next night he was visited by a worthy of a heavenly visitation. In an inimitable aura of light the Blessed Virgin appeared to him with the Apostles Peter and Paul. "This is one of our own kind," said the Mother of God to St. John, indicating Prokhor with Her finger. Then, laying Her hand on his forehead and touching his right hip with Her staff, the Lady healed him from his mortal sickness. This divine manifestation gave Prokhor renewed strength to persevere in the way towards fulfilling his final vows.

When Prokhor was fully recovered he was permitted to wander through towns and countryside to beg money for the building of a hospital which was to be dedicated to the miracle workers Plokovetsk, Zosima and Savvatiy. On these journeys the saint obtained a close view of the suffering, need and deprivation of the people, and those things the ravages of which he was to combat, as a spiritual physician, to be so successful in healing.

On August 13, 1786, in the 27th year of his life, Prokhor received the tonsure. Without his knowledge the startsy of Sarov gave him the name of Seraphim, which means "flaming one." This was perfectly suited to the inward spiritual character of the young monk. In the winter of that same year Seraphim was ordained hieromonk, a rank in which he served for seven years. Like an angel of God he burned before the throne of the Lord, forgetting food and sleep, zealously fulfilling his duties as a deacon. He remembered nothing for inexpressible joy the saint was later to recall. "I remembered how I went in and out of the holy church."

In 1793 Father Seraphim was ordained hieromonk by Bishop Feofan of Tambov. In this new rank of Holy Orders the saint continued his spiritual feats with still greater zeal. Particularly intense were his prayers in days of general calamity when the inhabitants of Sarov and the neighbouring area were suffering from famine. The saint's biographer wrote: "In the country around Sarov there were several consecutive years of poor harvest. The monastery fed the very peasants and at times of prolonged famine the number of those who came every day



**St. Seraphim of Sarov**  
(the portrait was made in his lifetime)

to the monastery rose to thousands. Sometimes it happened that there was neither flour nor grain left even for the monks. All the brotherhood foregathered in the church where its founder Pakhomiy was praying for delivery from this catastrophe in a moleben to the Mother of God and at the All-Night Vigil. Next morning St. Seraphim went to the barns and saw that there was an abundance of various grains and cereals. From that time onwards there was no lack in the monastery throughout the rest of the famine. However much was given away, the barns were always refilled." All the monks of the Sarov Monastery understood that this manifestation of God's mercy had been sent down upon them thanks to the prayers of St. Seraphim. The great ascetic, in his humility, would not admit this for, like the Early Fathers whose example he strove always to follow, he considered himself "the worst of men."

St. Seraphim's zealous ministry as hieromonk in the monastery church lasted only one year. Then began a new period of his ascetic life: he went out into the wilderness to take up the life of a recluse. The saint's flame-like spirit sought complete silence and solitude. In choosing this road, St. Seraphim wished to prepare himself for the service of his fellow-men and women, to train and strengthen mind and spirit by approaching as near as might be to the Source of Light, God.

Not long before he departed this life, Hegumen Pakhomiy, the Superior of the Monastery of Sarov and the spiritual father and friend of the young ascetic, gave his blessing to Seraphim's intention to retire into the wilderness. The saint took up his abode in the forest about five versts from the monastery. In the wild, virgin



pine forest, on a high hill above the little River Sarovka, he built himself a cell beneath the floor of which he dug out a small cave for more complete seclusion. In the wilderness St. Seraphim put himself without reserve into the hands of the Lord. His spirit was constantly wakeful. He celebrated the full order of Divine Services except the Liturgy for the whole twenty-four hours. Every day he read the Holy Scriptures. In one week he would read through the whole of the New Testament (on Mondays — the Gospel according to St. Matthew, on Tuesdays — according to St. Mark, on Wednesdays — according to St. Luke, on Thursdays — according to St. John, on Fridays — The Acts of the Apostles and the Catholic Epistles, on Saturdays — the Epistles of St. Paul, and on Sundays — the Book of Revelation). By reading he nourished his soul. "The Wilderness of Sarov proclaims thy deeds and labours, God-fearing beloved of Christ: the wild wood and the forest are perfumed with the prayer of him who, in imitation of God's Prophet Elijah and the Lord's Baptist John, has made the desert to bring forth much fruit" — these are the words in which the Church remembers the hermit's life of St. Seraphim.

The saint combined his spiritual disciplines with physical toil to provide himself with a scanty minimum of simple food. In his efforts to mortify his flesh, which had never been robust, and to urge on his spirit in its constant burning towards Christ, Seraphim, like the pillar-saints of old, climbed up on to a rock where he stood motionless day and night with arms upraised, praying ceaselessly: "God be merciful to me a sinner!" Holy Church recounts this feat in the following words: "We see a strange wonder fulfilled in thee, O Blessed One: for this starets, weak and weary with much toil, did abide standing upon a rock for a thousand days and a thousand nights, praying constantly." For three years St. Seraphim kept up this great feat, praying ardently to God that He might cleanse the thoughts of his heart.

Here, in the solitude of the forest, St. Seraphim achieved a state of heavenly holiness. Wild animals would come to him and were always met with love and gentleness.

Once, at dead of night, a band of robbers attacked the starets in his beggarly cell. With brutal blows they sought to extract money, which he never had. At last, having convinced themselves of the hermit's poverty, they abandoned him, severely damaged in body but praying still to the Lord that this sin might not be charged to their account. After this terrible beating the saint remained bent and crippled

for the rest of his life and walked with the support of a stick.

The perpetrators of this outrage did not remain undetected, but St. Seraphim begged that they should not be punished, saying that he would leave the Monastery of Sarov and go to some other place if they were made to suffer any reprisal. When they heard this the robbers repented and changed their wild ways for a life of honest toil.

Life in the wilderness seemed to St. Seraphim an insufficient discipline. He shouldered a new "yoke of the hermit's life" — silence. He no longer came out to speak with visitors and even severed all communication with the brotherhood of Sarov. "Nothing is of such help to the preservation of inner peace as silence," he used to say.

After three years of silence, St. Seraphim, obedient to the decision of a council of the monastery brotherhood, moved back into a cell in the monastery where he continued his life as a recluse. Life in the monastery became a continuation of life in the wilderness: the same icon with the ever-burning lampada, the same austere furnishings, the same scanty food.

St. Seraphim was an upholder of the charismatic tradition of starchestvo, a system of spiritual guidance the essence of which is that an experienced ascetic should daily hear his disciples reveal their inmost thoughts and the promptings of their hearts and help them with his advice. The disciple may do nothing of his own will without the blessing of his starets. The starets becomes his mind, conscience and heart.

This new period of starchestvo which was the culmination of St. Seraphim's earthly life began at the end of the year 1825 after the saint had again been visited by the Mother of God Who told him that the time had come for him to emerge from his silence and seclusion. As a starets, St. Seraphim gave himself over totally to the service of others. "And for those in doubt he was a good counsellor, for the discouraged a comforter, for those who had gone astray a meek appeal to their better sense, for those who were sick a physician and healer. Permeated with charismatic powers acquired through prayer and ascetic disciplines, experienced in the close study of the movements of his own heart, he saw clearly the hearts and thoughts of those who came to him. He had the gift of seeing into the depths of people's souls. He could foresee "the future as though it were the present." The flood of visitors increased every day and for each he had a tender welcome and a wise word of advice. He received all comers with love and joy, blessed them and thanked

in for coming. Before some he bowed down to the ground. Always he was full of joy and light and he greeted everyone with theclamation "Christ is Risen!"

Thousands of visitors would crowd around him. He would often greet complete strangers by name, would speak to them of their secret sins which they were ashamed to confess, cured the sick before they had even told him what was wrong with them. "My joy, seek the spirit of peace," these were the words most often on his lips. He performed a great multitude of miracles. Here are some of them:

The officer M. V. Manturov who was serving the Baltic Provinces was taken ill and decided to retire. Distinguished doctors failed to cure him or to relieve his suffering. Then it was that Manturov turned to the starets of the Sarov Wilderness. With great difficulty, supported by others, he entered the anteroom of the starets'. Starets Seraphim asked the sick man three questions whether he believed in God and his almighty power. When the officer had thrice affirmed his faith, the saint retired to his cell to pray, then came out again with blessed oil from the icon of the Mother of God. "By the grace of God that has been bestowed upon me," said the ascetic, "you are the first I shall heal." He anointed the sick man with the oil. "Go to the monastery hostel." Not without embarrassment, Manturov heard the words of the saintly starets, but he did as he was told: rose to his feet and, feeling no pain, walked out unaided. Once a young girl came to St. Seraphim in Sarov, an orphan who from the age of eleven suffered from an undiagnosed illness involving fits and fainting. The sick girl arrived at the monastery on Easter Day. Amongst a great crowd of people she came up to the starets for blessing. The saint perceived her bitter pain and severe illness. He anointed her forehead with oil from the icon of the Mother of God and in the same moment the girl was cured. In gratitude for the mercy bestowed on her she later became a nun.

"The great starets Seraphim," a contemporary, A. Motovilov, tells us, "cured me of severe extremely painful rheumatic and other illnesses which involved a weakness of the whole body and the loss of the use of my legs that were twisted and swollen at the knees, together with incurable bed sores on my back and sides in which I had suffered for more than three years. In 1831, on September 9, good Father Seraphim cured me of all these ills with a single word."

The years went by. The wondrous starets' life was drawing to a close. As he grew in spiritual

perfection, he became weaker in body. On March 25, 1831, the Mother of God appeared to him again, accompanied by St. John the Baptist and St. John the Divine. She came while the starets was at prayer and blessed him and said: "Soon, my well beloved, you will be with us." This was the twelfth vision granted to St. Seraphim.

On the eve of his death on January 1, 1833, St. Seraphim attended the early Liturgy at the hospital church and received Holy Communion. Then he took farewell of the brothers of the community, blessing each in turn and said: "Seek salvation, do not lose courage, watch. This very day crowns are being prepared for you."

Early in the morning of January 2 the saint was on his knees, his arms crossed, before the icon of the Mother of God called "Our Lady of Tenderness." On the lectern before him was opened the akathistos to St. Dimitriy of Rostov. His eyes were shut, his face full of the peace of prayer. He was no longer breathing.

From all corners of the Russian land Orthodox men and women flocked to the Wilderness of Sarov to pay their last respects to the great ascetic and man of prayer. The prophetic words of the saint came true. He had said: "Speak to me as though I were alive and I will always be alive for you."

The invention of the saint's holy relics took place seventy years after his death. He was solemnly canonized on July 19, 1903.

The spiritual riches left to us by St. Seraphim of Sarov are inexhaustible. His thoughts about God and the Christian virtues — faith, hope and charity — make particularly profitable reading for the Orthodox reader.

The saintly starets said: "God is fire that warms and sets aflame the heart and the bowels... If we feel a coolness in the heart, which is of the devil, for the devil is cold, then we should call upon the Lord and He when He comes will warm our heart with perfect love not only for Him but for our neighbours. And before the face of the warmth the cold of the enemy of all goodness will be driven forth."

"If you do not know God it is impossible that you should be visited by a feeling of love for Him. You cannot love God if you do not see Him. And to see God you have to know Him, for contemplation does not precede the cognizance of God..."

In one of his homilies "On the Light of Christ" St. Seraphim says that, if a man cleanse his soul with repentance and direct his mind towards the depths of his own heart, calling upon the name of the Lord Jesus Christ, then "the light of Christ will shine out within him



lightening the temple of his soul with divine radiance."

The saint would couple the doctrine of God the All-Merciful and All-Good Provider with the doctrine of Redemption. "The reasons for the coming into the world of Jesus Christ the Son of God are: 1. The love of God for the human race; 2. The renewal in fallen man of the image and likeness of God; 3. The salvation of human souls."

"Love forced the High Shepherd to accept crucifixion on the cross." This explanation of the greatest of Christian dogmas differed fundamentally from the juridical-legal point of view that dominated theological literature on the Son of God's sacred act for the salvation of sinful humanity.

When he spoke of the Church's teaching on the future universal resurrection of the dead, the saint would teach that each would receive according to his deserts: "Those who suppressed the voice of conscience and who lived in the lusts of their hearts will find no mercy in hell; there is no mercy there for those who have not done mercifully by others... The mouth of God, like a two-edged sword, will decide everything in that terrible moment and then there will be no return. The righteous will inherit the mansions of heaven, the sinful will pass into the eternal fire prepared for the devil and his angels."

In explaining the principal dogmas of the Christian faith the saint would warn people away from overbold attempts to penetrate the incomprehensible mysteries of God.

In order to worship God with greater profundity and integrity it is necessary, St. Seraphim tells us, to seek after the Christian virtues of faith, hope and charity and to hold fast to these in our hearts. These three virtues are the essence of Christian life. With the help of the grace of God they will raise man to spiritual heights bordering on heaven itself, and one of these virtues — love — will remain for ever.

Faith is the basis of the moral effort to please God and the beginning of all virtue. Faith is the beginning of our union with God. Its charismatic power fully opens up a man's spiritual life; brings man back to his immortal, beatific origin, from which he fell away because of the Fall, making peace between him and Him in Whose image he was first made, reuniting the soul to Him and revealing in Him the source of all the loftiest blessings: the light of truth, purity of heart, peace of conscience, a firm will to good. "He who truly believes," says the saint, "is a stone in the temple of God, shaped for the building by God the Father, lifted up

to the necessary height by the power of Jesus Christ that is by the cross, with the help of a rope, which is the grace of the Holy Spirit."

The Christian faith is not a rationalistic apprehension of the truths of Revelation but a living, active, saving force that penetrates the whole being. Such faith, when it is the basis of the Christian's life, directs all his thoughts, wishes, feelings and actions. Only such faith can accomplish those deeds of Christian love which make up the essence of the moral life of those who would follow Christ. "The deeds of faith," says St. Seraphim, "are love, peace, long-suffering, mercy, humility, the bearing of one's cross and life in the spirit. Only such faith as this leads to righteousness." "Dead" faith has no power for salvation.

The second Christian virtue on the way to true reverence of God is hope.

Christian hope is first and foremost that stilling of the heart in God which is based on the conviction that He is constantly concerned for our salvation and will lead us into the bliss that has been promised. "All those," says St. Seraphim, "who fix their hope firmly on God are drawn up towards Him and become permeated with the shining of Eternal Light."

However, true Christian hope should expect only things that are in accordance with the will of God. "If," says St. Seraphim, "a man is not overconcerned for himself out of love for God and for the sake of good works, knowing that God will care for him, then this sort of hope is wise and well founded. If on the other hand, a man puts all his hopes on his own works and only turns to God in prayer when some unforeseen misfortunes have overtaken him and he, feeling his own powers insufficient to help him out of them, begins to hope in God — then such hope is vain and ill-founded. True hope seeks the Kingdom of Heaven alone and is confident that all the earthly things necessary to this temporal life will, without doubt, be added unto it." True hope in God leaves no room for doubt that God will help if this is really for our good.

The third Christian virtue — love — is greater than the first two. Our Lord Jesus Christ Himself places love as the first commandment for the Christian.

The saint himself, being full of the grace of the Holy Spirit, had achieved a profound certitude of the Lord's goodness towards his creation and so great was the love that had come to abide in his heart that he prayed constantly for the whole world. "He who loves only himself," the saint would say, "cannot love God. But he who does not love himself for the sake of his

of God loves Him." To love God one has accord all one's acts and movements of his heart with the will of God. "A mind that has acquired spiritual love," St. Seraphim teaches us, "has no thought that is not in accord with true love." The greater the love, the more intensely it strives to fulfil the commandments of God. "He who truly loves God considers himself a wanderer and a stranger on this earth," says the saint, "for his heart and mind are so full of aspiration towards God that He becomes the sole object of their contemplation." No one can separate the perfect and loving love which has scaled the heights of heaven from Divine Love. "The soul that is filled with the love of God will have no fear of the Prince of the air when it leaves the body, but will fly with the angels as though returning from a strange country to its own homeland."

What are the means by which we can acquire these three Christian virtues? One of the most important is prayer. In his homilies St. Seraphim compares prayer to "a chariot which bears the spirit up to heaven." By prayer the saint understands a religious, moral and spiritual life, a continual heartfelt and reverent remembering of God by one who in every circumstance of his daily life places all his trust in Him. As St. Seraphim taught us: "When you are working with your hands or have been sent somewhere under obedience, repeat without ceasing prayer: *Lord Jesus Christ, Son of God, have mercy upon me a sinner*. When you prayarken to yourself, that is, collect the thoughts of your mind and make it one with your soul. Begin with, for a day or two or more, repeat this prayer with the mind only, distinctly, concentrating on each word separately. Then when the Lord kindles your heart with the warmth of His grace and unites the same in a single spirit in Himself, then the prayer will begin to flow ceaselessly within you and will be with you always, constantly delighting and enriching you." The Jesus Prayer is, he says, "the light of our footsteps and the guiding star that leads us to God." Then St. Seraphim goes on to say: "If when you are praying your mind falls into distraught thoughts, then you should humble yourself before the Lord God and beg forgiveness, saying: I have sinned, O Lord God, by word, by deed, by thought and by all senses."

St. Seraphim particularly warned those who aspired to a life of prayer against wandering thoughts when praying in church. His advice was: "In church it is of help to stand with shut eyes, in inner concentration; to open your eyes only if you feel you are falling asleep or grow-

ing dozy: then you should fix your eyes on an icon and the candle burning before it. For even as a candle lit before the face of God burns away and melts, so with every passing moment our life grows less and we are brought nearer to its ending. This thought will help us to be less easily distracted in church, to pray with greater zeal and to try to make our life before God like a candle of purest wax that neither gutters nor smokes nor gives off evil odours."

The Christian, whether he is praying in church or alone should call to mind those who are of his kin or close to him in spirit, remembering the words of St. James: "Pray one for another" (Js. 5. 16). All people stand in need of prayer and therefore St. Seraphim exhorts us "to pray for all men, for by doing so you will be doing much good." Prayer, in the words of the saint, is the most effective means to the grace of the Holy Spirit which is essential to us all.

The saint always connected the discipline of prayer with the attentive study of God's word through which the Christian discovers not only a means of grace in his spiritual training but also the satisfaction of all the requirements of his soul.

All the cares and labours which St. Seraphim took upon himself for the sake of the salvation of his fellow-men can be expressed by one concept: the cure of souls, the aim of which is to direct the soul of each individual towards salvation through faith in Christ, the Saviour, or as St. Paul says: "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God... and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3. 9, 19). The cure of souls is at the foundation of the pastor's relationships with his flock.

This pastoral cure of souls as practised by St. Seraphim bears witness to the great moral power of this ascetic follower of Christ. All his life is an astonishing example of unflagging resistance to the flesh and the devil. Great were the forces that laid siege to him, but the courage and firmness of the defender overcame them all. The ascetic disciplines which St. Seraphim took upon himself were carried out according to the "spiritual" tradition of the Orthodox Church. This is precisely why the great ascetic, having learnt to "talk with angels," was able to help thousands of other people to a more spiritual way of life, to become a luminary of the Russian Church and a "teacher of monks." The heart of the saint was indwelt by profound modesty, amazing humility and infinite love.

St. Seraphim of Sarov was not one of those



# The Cross

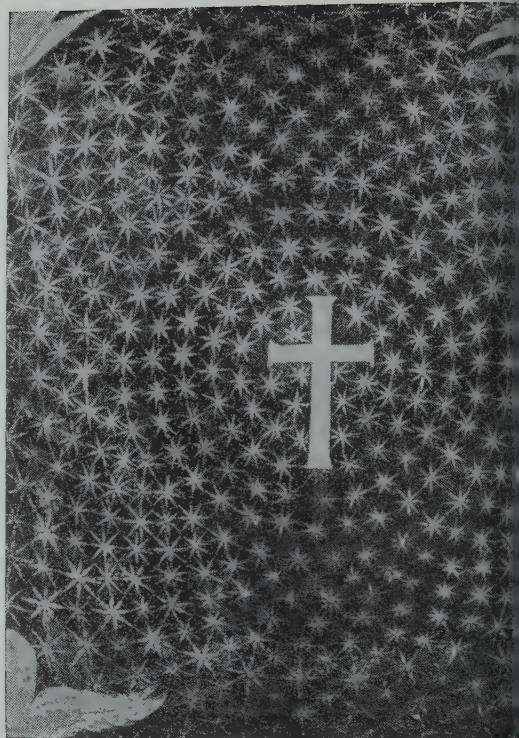
## (Sign and Significance)

The world of Christian symbols is a hierarchy of signs "that have their origin in divine forms of which they are images" (1). The sacred central point of this world is the sign of the Holy Cross, symbol of the New Testament, symbol of victory over death, of the intersection of the heavenly and the earthly, which emblemizes the pre-eternal mystery of the foundation of the universe.

"As the four ends of the cross are held together and united by its centre, so are the height and the depths, the length and the breadth, that is, all creation visible and invisible, held together by the power of God" (2). "The cross is the joining of the heavenly and the earthly and the defeat of hell" (3). All created things are hallowed by the cross.

Religious signs are a demonstration of the spirit and of power (1 Cor. 2. 4). They are directed towards the whole being of man: by purifying the mind and the heart, by strengthening the will, they prepare the soul to be united with God.

Religious symbols are an integral part of Divine Worship bequeathed to us by Jesus Christ, the high priest of good things to come (Heb. 9. 11). To penetrate the significance of "the greatest symbol of our God and Father's love to uswards" (3, p. 953) — of the Holy Cross as the foundation of salvation — is the most profound aim of Christian theology leading from the visible to the invisible, to that "Ladder, by which thought begins to ascend above the sensual and above all physical concepts, and where



**Ravenna, Italy. The Mausoleum at Galla Placidia.**  
Mosaic from the central vault. V century

man in the power of his mind touches on the divine and the spiritual in the heavens" (4). The whole purpose of man's life is knowledge of the Cross, that, at the end of his road, he might say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2. 20). In order to become a temple, a repository of the Spirit of God, the soul should follow the Lord step by step along the way of the cross until, at last, according to the dictum of Bishop Theophan the Recluse, all that remains for it is "to be lifted up upon the cross in spirit and

stern ascetics who strike fear into the hearts of those who approach them from the world. He was a holy starets, rich in love, welcoming, radiant with spiritual joy. The love of St. Seraphim was the love of Christ. Especially dear to it was everything weak and lowly that needed the help of God and it was ever ready to leave the ninety and nine sheep to go off in search of the one that was lost. Miraculous and irresistible was the power of this love. Beneath its life-giving rays the proud heart grew humble; the cold, petrified, embittered heart melted in grace-giving tears; the hesitant heart, torn by con-

tradictory impulses, was made whole and confirmed; the lost returned again into the way of truth.

Infinitely kind, maternally concerned, compassionate and always ready to suffer with those who suffered, St. Seraphim hastens even now to the help of all those who ask his prayers and intercession before the Throne of the Lord. Like a wondrous, ever-burning torch, he lights our way to Christ.

**Archimandrite JERONIM ZINOVIEV**  
Father Superior of the  
Trinity-St. Sergius Lavra

partake in spirit of the rest of the Sabbath, which follows spiritual resurrection in the of the Lord Jesus Christ" (5).

oly Church reverences the Holy Cross — the s — in the bosom of the Pre-eternal Coun- the Cross on which the work of the salva- of the world was accomplished, and the atological Cross, the sign of the Second ing.

the mystery of the Cross is closely associated the mystery of the pre-eternal being of the ch for whom, according to St. Hermas, the e world was created. The Church is founded the Cross and is preserved by the Cross. not for nothing that the whole thought of Church has been described as stavrocentric, centred upon the Cross (7).

the insoluble tie between the Son of God and Cross is expressed also by those whom we unt "Christians before Christianity."

r centuries the ancient world preserved a er" knowledge of the Cross. St. Justin the ty, when he addressed the pagans, spoke hem of the Cross as of a power which gave to and established the world: "Examine ything in the world, whether anything at be constructed without this form (of the s) and whether, without it, there could be mutual connection between different things" . In a work of the fifth century "On the of the Holy Tree," attributed to St. John sostom, there is also a reference to the s as to the original image of all created gs. "The cross with its four points signifies the crucified God contains all things and faces all limits." "Look at the stars in the and every day you will see amongst them sign of the cross formed by a constellation" p. 950-951).

time passed the concept of the macrocos- pre-eternal Cross met with less and less rstanding, and many "forgot how to under- d that the Cross is the true and knowable dation of the universe, that it is the seal e Creator which is stamped on all created gs, the original pattern according to which world and man were created, the eternal and g idea of all that has being, darkened — in created world — by sin (3). In order to ccover the knowledge of the eternal mystery e Cross, it is necessary to seek knowledge od, to overcome our stultifying, purely al approach to Christian symbolism. The o-Roman world still preserved their aware- of the part played by the Cross in the ture of the universe. The divinely revealed om of the Old Testament speaks to us ly of the saving significance of the Cross.

The function of this wisdom was to open people's eyes, to make it possible for them to recognize in the Crucified, the despised and rejected (Is. 53.3), the wounded for our transgressions (Is. 53.5) Him, Who was "stricken" for "the transgression of my people" (Is. 53.8) and Who shall "justify many" (Is. 53. 11). "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture" (Pss. 22. 16-18). The Apostles, when they compared these historic events of which they were witnesses and participants with the revelations and prophecies of Holy Writ, were used to say: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3. 18).

The early Fathers, faithful to the Apostolic Tradition, studied and elucidated the soteriological significance of the Old Testament prophecies. They explained that, as the forces of death had entered into man with the eating of the fruit of the tree of knowledge, even so would eternal life enter into the world with the tree of life which, on earth, has been transformed into the Cross of Christ. This thought was later given plastic expression in certain types of crosses that united the ideas of the Tree of Life and of the Cross of Golgotha — a true religious symbol, stemming at once from a theurgical act and from the complex, divine-human nature of the Church. It does not only serve as an image and a prototype; it is active to save. An example of this is the brass serpent which Moses made on the tree in obedience to the prompting of God. Anyone who had been bitten by a poisonous snake had only to look upon the brass serpent to stay alive. And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up (Jn. 3. 14).

Now everyone who looks to the Cross with faith receives salvation and protection. In Christian practice the concept of the saving worship of the Cross is bound up with the idea of bearing a Cross: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mk. 8. 34). However, with the passing of time this idea began to be understood more and more in the sense of a patient bearing of the usual troubles and griefs of daily life (14). The only way to union with Christ is union through an imitation of His death. To be baptized in the name of Jesus Christ is to be baptized into His death. All the preaching of the Apostles is of Christ crucified: "But we preach Christ crucified, unto the Jews a stum-



bling block, and unto the Greeks foolishness" (1 Cor. 1. 23).

The teaching of the Apostles led to the transformation of mankind into the Body of Christ. The Lord's disciples taught not so much reverence for the cross as the necessity of participating in the crucifixion: for those who are Christ's indeed, the "old man is crucified with him, that the body of sin might be destroyed... For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6. 8).

The holy Apostles created the Church, the destiny of which was to suffer crucifixion together with Christ and, like Him, to be buried and to rise again from the dead. This process, which the Apostles made the foundation of the Church's existence, is her meaning and justification. And all the later theology of the Cross, all the most beautiful works of Christian art, are nothing more or less than the sprouting of those spiritual seeds once sown by the Apostles.

The first dated work of art depicting the cross to have come down to us is the Palmira grave-stone inscription of A.D. 134. From this time until the IV and V centuries the emblem of the cross usually appears to have taken the form of a monogram of the name Jesus Christ. The absence of symbolic representations of the crucifixion for use in Divine Worship and the existence of hidden, monogram crosses have been variously explained. However, the theory that, at that time, Christians were "ashamed" of the cross is quite untenable unless the whole spirit of Christianity be fundamentally misrepresented. The problem which faced the early Christians was that of finding a plastic expression for the symbols of the spiritual and material world. "Even as we are made up of the visible and the invisible, that is, of a sensual and spiritual nature, so is the worship we pay to the Creator likewise twofold" (2, p. 245). What was needed was to work out a symbolism which would unite this twofold worship in one single emblem.

Because of the Divine-human nature of the Church and thus also of ecclesiastic art, the gradual process of evolving the sign of the Cross, which was an extremely lengthy one, is distinguished by logical development and possessed of a profound inner unity.

Two basic, constantly inter-acting trends have conditioned the development of Christian stavrography. One trend tried to combine the depiction of the cross as a monogram of the name of Jesus Christ and to express the mystery of the Cross as the original image of the universe. The other leads from cross to crucifix, from the

pre-eternal to Golgotha. As a result of this latter trend it became necessary to recreate the exact, historically correct form of the cross on which the Saviour was crucified. From the beginning of the fourth century this second tendency was finally adopted for liturgical use. The monogram form of the cross is met with less and less frequently although, as we have already noted, it had dominated in Christian communities of the first centuries. The basis of the monogram forms from the second century onwards was the Greek letter X, which later became known as the Cross of St. Andrew. The Emperor Julian the Apostate provided us with indirect evidence for the predominance of this form of cross when he defined his attitude to the Christianity of his time as the struggle against "X". The next step in the elaboration of the monogram form of the cross was to bisect the X by a vertical line representing the Greek letter "I" (iota), the first letter in the name of Jesus.

The earliest evidence that the monogram cross had become a widely accepted emblem belongs to the middle of the third century. The six-pointed cross is the most perfect symbol of the original image of the universe. This cross "is the basic element of the plan which we discover as the basis of the world. The six-pointed cross is a symbol of space and time expressing the mystery of the ensouled cosmos" (18). It is continually expressed in the structures, rhythms and cycles of the material world. Its six points symbolize the six days of the creation of the world. It equally symbolizes the processes of the far-flung distribution of the creative power of God and the processes of the continual returning of the world to its spiritual centre. The six-pointed cross is a lofty symbol of the world's unity with the Name of God. By the sign of the name of His Only Begotten Son God has hallowed the laws of the universe in order, "having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1. 20). The Cross is the purification, the illumination, the transfiguration of matter, the promise of a future life, clearly traced out in the rhythms of cosmic development. And, as the universal cross hallows the universe, even so in her sacraments does the Church hallow earthly elements by the sign of the life-giving Cross.

Towards the middle of the fourth century, the symbolic mystic forms began to yield place to the actual image of the cross. There are extant examples of a combination of both in which the monogram cross was a symbol of Jesus Christ himself. A characteristic example is the depiction of the Lord's Passion on a sarcophagus dated A.D. 350 in the Vatican Museum, Rome.

er-pointed cross beneath which two soldiers  
eated is depicted on it. On the top points  
e cross two birds are perched supporting  
mphal wreath in the centre of which is  
ogram of the name of the Saviour.

connection with such representations the  
on of the actual shape of the cross of  
tha took on particular importance.

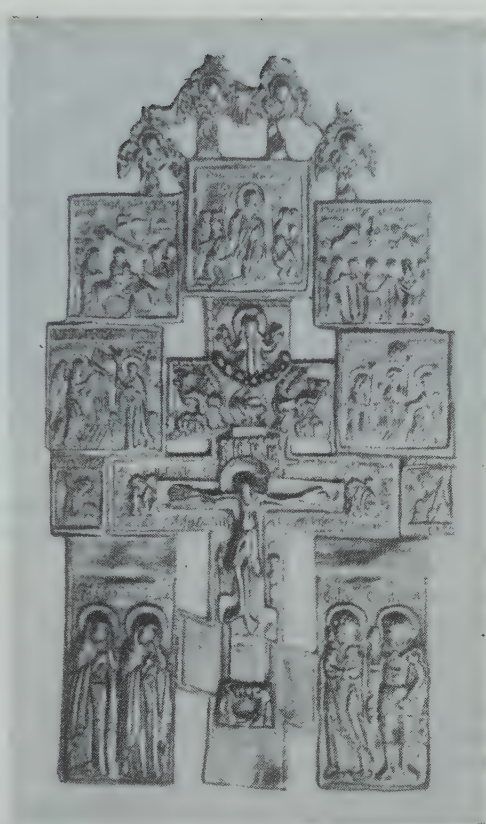
actual instrument of execution used in the  
n Empire normally consisted of a three-  
d cross made of two planks knocked to-  
r in the shape of the Greek letter "T". In

Epistle of Barnabas" there are quotations  
the Old Testament which prefigure the form  
ch a cross. "And the Lord said unto him,  
rough the midst of the city, through the  
of Jerusalem, and set a mark (in Russian  
haped mark. — *Tr.*) upon the foreheads of  
en that sigh and that cry for all the abom-  
ns that be done in the midst thereof"

9. 4). For his second example the epistle's  
goes back to the book of Genesis: "Abra-  
he argues, "circumcized ten and eight and  
hundred men of his own household. What  
edge was given to him in this? First you  
know what is represented by the ten and  
ght, and then what by the three hundred.  
nd eight are expressed by the letters 'ita'  
nd these are the first letters of the name  
us: and, since the cross in the shape of the  
'T' was intended to prefigure the grace  
emption, so the 'three hundred' was added  
so that in two letters the name of Jesus is  
ed and in the third — the cross" (19). Ter-  
also writes: "The Greek letter T and our  
T are the image of the cross" (19, p. 251).  
ding to tradition, St. Antony wore the  
s on his clothing. St. Zeno, Bishop of Ve-  
had a T-shaped cross erected on the dome  
asilica built under him in A.D. 362.

the V century, however, the four-pointed  
became the more widely adopted. We know  
types of this form: the so-called Greek and  
atin. In the "Greek" the cross-piece is of  
length to the upright, in the "Latin" the  
t is of superior length. The tradition that  
oss of Golgotha had four points was upheld  
Irenaeus of Lyons and by St. Augustine.  
Church admitted a variety of forms of cross.  
Theodore of Studios says, a cross of any  
is a true cross. For this reason all Chris-  
ymbolism is made up of various grada-  
dynamic, founded not on abstract calcula-  
put on the evidences of the spirit.

a variety of emblems perceptible to the  
we are elevated step by step to the  
form of unity with God" (I, Oration 23).  
the visible to the invisible, from time to



**A XVII-century cross from the Church Archaeological Collection of the Moscow Theological Academy**

eternity, such is the way of man as he is led to God by the understanding and assimilation of grace-giving symbols. The history of their origin and development is inseparable from the history of the salvation of mankind.

By the sixth century, Christian stavrography had arrived at the direct representation of the crucifixion. Even now, however, almost three hundred years after the Emperor Constantine had abolished execution by crucifixion, for many people the direct representation of the crucified Christ remained a stumbling block. Only gradually the symbolic representation of Christ on the cross was replaced by the depiction of the actual crucifix (i. e., the crucified Christ. — *Tr.*), which, in the East, culminated in the eight-pointed type of cross most common in the Russian Church.

The first written mention of the veneration of the crucifix occurs at the end of the VII century (A.D. 690) (20). The high spiritual significance of the event would not permit of a naturalistic interpretation of the subject and the artists resorted to various techniques of "alienation"



which, during the Middle Ages, gradually came to form a highly elaborate system of sacred signs. One of the techniques designed to emphasize the significance of what had happened on Golgotha was to depict the body of Christ several times larger than the figures of the robbers crucified beside Him. The effectiveness of this technique was familiar to the artists of Ancient Egypt who endeavoured to convey spiritual hierarchic distinctions by the size of the figures. This realistic attitude to the spiritual world which is the very basis of idealism in art was thoroughly assimilated by Christian icon-painting. Every effort was made to emphasize the triumphal nature of the crucifixion: the Cross is not an emblem of death but of victory over death. "By the Cross of our Lord Jesus Christ death was overcome, original sin was absolved, hell deprived of its prey, resurrection given and the strength to despise the present and even death itself, and the way was prepared to the bliss that had been in the beginning, the gates of paradise opened, our nature took up its seat upon the right hand of God and we became the children and heirs of God. All this was done by the Cross" (2, p. 242). The instrument of shameful execution was transformed into the gateway to paradise.

To express all this became the sacred task of Christian art. For this reason the use of gold and precious stones was connected with the desire to represent the cross as the radiant beginning of a world transformed, as the tree of immortality, as the torch of the knowledge of God. Until the ninth century inclusively Christ was represented not only alive but triumphant. Only in the tenth century did representations of the dead Christ make their first appearance. Even so, the crucifixion was always connected with the Resurrection and the descent into hell. "The King of glory stretched forth his right arm and took and raised up our forefather Adam, saying: 'Come hither with me all ye that were slain by the tree which he (i. e., Adam.— *V. I.*) did touch, for behold, I raise you up again from the dead by the tree of the cross'" (19, p. 272).

The contrasting of the earthly Adam to the heavenly exercised a marked influence on the iconographical representations of the cross. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15. 21-22). Within the hill of Golgotha artists began to depict the head of Adam or simply of a human being emerging from the grave and stretching out his arms to Jesus. In one of the Apocryphas we can read the prophetic words of Adam to Shem and Melchisedek: "On

the same place where I shall be buried the Word of God will be crucified and will sprinkle my skull with His blood. That will be the hour of my redemption" (19, p. 268). The victory of Jesus Christ over death had a decisive significance not only for mankind but for the entire spiritual hierarchy and the realms of nature. This was reflected in depictions of the crucifixion symbolizing the compassion of all the angelic powers and of all cosmic forces with the death of the Saviour. Such depictions showed the beginning and end of the spiritual hierarchy, seraphim and angels, and also Holy Church and the Synagogue, the Sun and the Moon, together with symbols of the four elements which, according to the ancients, composed the material world. These attributes were often personified. The Sun and Moon, for instance, were shown as two human figures, their faces hidden in their hands in token of mourning. Mysterious and profound are these Sun and Moon symbols and the crosses mounted on the cupolas of Orthodox churches where they were shown as eschatological symbols corresponding to the apocalyptic prediction of the sign of the fulness of salvation in the victory of the blood of the Lamb, manifested through the appearance in heaven of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12. 1).

Sometimes the depiction of a crescent moon is interpreted as a variant symbol of the serpent overcome by the cross. Still less convincing is the interpretation of this symbol as evidence of a victory over Mohammedism... scarcely an event of such importance as to induce Eastern Christianity to lend it the central place on the cupolas of its churches. In none of its phases did the Moon ever play the part of a symbol of evil in Christianity. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1. 16). More acceptable is the premise that the crescent moon is connected with the medieval custom of depicting a symbolic eucharistic chalice at the foot of the cross, as though to catch the sacred blood.

Vladimir Lossky has pointed out that liturgical symbolism is the outward revelation of the spiritual reality always implicitly present in the sacraments of the Church (21). The awareness of this fact preserves the truth of faith from a too subjective approach, educating and purifying man, guarding against "the laying on too great a burden on hearts of extreme infirmity" (22), and only gradually opening the eyes of the soul, thus accustoming them to the glory of the eternal Light. On the other hand, t



ankolpion cross, XII century (1). A. XIII-century cross (2). A XVI-century cross (Collection of the Moscow Theological Academy) (3)

a tendency to simplification should not be permitted to distort the inner meaning of the Sacraments. The first task of the Church is to take care for the purity of the sacramental actions which our fathers preserved in incurious and modest silence (23).

those traditions which were "received in the Church" belong to the teaching of the liturgical life of the cross and the significance of the sign of the cross. In the strength of an unwritten liturgical decision the cross became the foundation of the liturgical life of all the sacraments. Augustine wrote: "Unless the sign of the cross is made on the foreheads of the faithful, the water itself wherewith they are baptized, or on the oil with which they are anointed with chrism, or on the sacrifice with which they are nourished, none of these things is properly performed."\* By the sign of the cross the doors are opened through which the grace of the Holy Spirit is poured forth upon the faithful, purifying the earthly and the heavenly in our souls, laying low sin, conquering death, breaking down the barrier, invisible to the natural eye, that separates us from the knowledge of God.

There can be no doubt that the cross could have had such liturgical significance had it been only as a reminder of Golgotha and not also as the symbol of the real participation in the powers of the Holy Cross in all the stages of its revelation. In many Orthodox liturgical books we can clearly perceive the connection between the Holy Spirit, the Mother of

God and the Holy Cross. The world is hallowed by the Holy Spirit through the sign of the cross. The cross is the seal of the gift of the Holy Spirit.

"From the time of the Cross the Spirit and Comforter came and took up his abode in Christians" (5, p. 257). The Cross and the Holy Spirit are revered as powers which raise us to a higher degree of knowledge of God. St. Basil the Great wrote of the Holy Spirit as "of a power for perfection that leads us to the highest of all ends" (23, p. 325). In the canticles for the Feast of the Exaltation, the Cross is magnified: "Oh Divine Ladder! By thee we go up to heaven" (25).\*\* It is also compared to the Sun "shining with pure rays... (and shedding)... its divine light upon the peoples darkened by the beguilement of error" (25, p. 133).

The Cross is the source of immortal light, the source of divinization, and this is why so often in songs as in the plastic arts it is associated with the image of the Theotokos—the Giver of Divine Light. This light enters the soul of man as he bows before the Cross. The Exaltation of the Cross itself is not just a celebration in memory of an historical event but is the invention of the Cross in the depths of our own souls, the consecration of man to be a temple of the Holy Spirit by the power of the exalted Tree of Life.

The order of worship for this Festival makes us all active participants in the event, everything happens not "at that time" but "today" in all its eternal glory and saving power.

Trans. from **A Dictionary of Liturgy and Worship**, ed. E. Davies, London, 1972, pp. 185-186.—

\*\* Trans. is from Kallistos Ware and Mother Mary. **The Festal Menaion**. All further quotations are from this service.



"Come ye people, and looking on this marvellous wonder, let us venerate the might of the Cross." "The Cross is raised on high." "O Most venerable Cross, attended by ranks of rejoicing angels, thou art exalted today..." Purifying himself by the power of the Cross, man prepares for communion with God. "Today the Cross is exalted and the world sanctified. For... the Holy Spirit hath...drawn the world to the knowledge of thee, Oh Christ." The power of the Cross leads to divinization for, as St. Gregory of Nazianzus says, God became man in order that man might become God. The soul is illumined and through the Cross "is clothed in the hypostatic wisdom and power of God" (2, p. 242). The divinization of man is the meaning and purpose of the sacraments, and for this reason the cross is the essential foundation for all acts of worship. The priest himself receives the power to celebrate sacraments from the moment of the laying on of hands when the bishop, making the sign of the cross over him three times, calls upon the Holy Trinity to send down the abundant grace of the Holy Spirit upon the ordinand (6, p. 297.). The newly erected church building is transformed into a temple of the Lord only after the altar and walls have been signed with the cross in holy oil.

The priest makes the sign of the cross with the Holy Lamb (the offertory bread). This is one of the most mysterious moments in the Eucharist.

The first sign of the cross at the elevation of the whole Lamb hallows the air. The second sign of the cross, made as the four parts of the Lamb are arranged upon the pattern, hallows the ground. The third, as the particles are placed in the chalice, hallows the four corners of the world (6, p. 255). After this, the "warmth" is added, poured in the sign of the cross. The communicants approach the chalice with crossed arms. Without the Cross, there is no sacrament, no life and no salvation. "We venerate Thy Cross, Oh Master, and we glorify the Holy Resurrection."

1. Quoted from St. John of Damascus. «Три защитительные слова против порицающих святыне иконы» (Three Apologies against the Iconoclasts), SPb., 1893, p. 23.

2. St. John of Damascus. «Точное изложение Православной веры» (De Fide Orthodoxa), М., 1844, p. 243.

3. St. John Chrysostom. «Творения» (Works),

vol. II, book 1., SPb. 1905, p. 953.

4. St. Athanasius the Great. «Творения» (Works), М., 1902, vol. 1, p. 127.

5. «Добротолюбие» (The Philokalia), vol. 1, Moscow, 1833, p. 8.

6. Архиепископ Вениамин. «Новая скрижаль» (The New Tablet), SPb., 1859, p. 54.

7. K. Will. "Le Culte," vol. 2, Paris, 1929, p. 30.

8. А. С. Уваров. «Христианская Символика» (Christian Symbolism), М., 1908, p. 17.

9. Plato. «Тимей» (Timaeus), Сочинения (Works), vol. 3, Part 1, М., 1971.

Cf. also W. Bousset. "Platons Weltseele und d. Kreuz Christ" in Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums, No. 14, 1913, p. 284.

10. Carter. «Гробница Тутанхамон» (The Tomb of Tutankhamon), М., 1959, p. 174.

11. St. Augustine. «Исповедь» (Confession), М., 1914, p. 167.

12. St. Justin Martyr. «Апология» (Apology), М., 1892, p. 86.

13. Проф. А. И. Георгиевский «Учение о кресте в современной и древней богословской письменности» (The Doctrine of the Cross in Modern and Ancient Theological Literature), Manuscript.

14. "To take up one's cross" means "to be crucified"; to die a particularly cruel and shameful death as did Christ Himself.

R. G. Bratcher et E. A. Nida. "Manual du traducteur pour l'Evangile de Mark," Switzerland, Alliance Biblique Universelle, 1963, p. 271.

15. St. Macarius the Great. «Добротолюбие» (The Philokalia), vol. 1, p. 265.

16. For the meaning of the Holy Cross in the early Christianity see Sauser E. Frühchristliche Kunst. München, 1966; and Erik Peterson, Frühkirche, Judentum und Gnosis. Wien, 1959.

17. Вл. Соловьев. Сочинения (Works), SPb., vol. 4, p. 297.

18. G. de Champeaux, dom Sebastian Steckx. Introduction au monde des symboles. MCMXXV, Zodiac, p. 366.

19. А. Голубцов. «Из истории изображений креста» (Representation of the Cross), Приложение к «Творениям Святых Отцов» М., 1889, p. 25.

20. Louis Reau. Iconographie de l'art chrétien, vol. 2, Paris, 1957, pp. 462 and 476.

21. VI. Lossky. Essai sur la theologie mystique de l'Eglise d'Orient, Aubiez, 1944, p. 186.

22. Святой Григорий Богослов. «Творения» (Works), vol. 2, SPb., p. 22.

23. Святой Василий Великий. «О Святом Духе» (The Holy Spirit), М., p. 334.

24. Блаженный Августин, цит. по приложению к «Творениям Святых Отцов», М., p. 195.

25. Минея, сентябрь. Киево-Печерская Лавра 1811, p. 145.

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# Christian Life

## VII

**W**e have been speaking, for the last several meetings, of love, of the kind of love which God calls us to, the kind of love which God calls us to know. We have seen how we can, beginning at the lowest possible level, grow into the ability to do first of all a little and then more, until the day one discovers what love is when it is God Who loves in us and in we love in God.

From what I have said, one might think that all this is a progress of growth which makes us discover, one by one, the other, new depths and heights, and that this process is itself, as every process is, enthralling and leads us to proceed, to progress more and more fully—and yet, this is not what we experience in our own life, and this is what we see in the world around us. Love seems to be the most difficult thing to achieve and it is something which, quite often, frightens us, consciously or unconsciously.

I think the reason why love is frightening is that, unless we confuse it with self-love, with an expansion of our selfishness, love always implies danger, and a fatal danger, for our life for our "I", the "I" to which we cling so desperately and which we cherish so faithfully and so stupidly. It seems to me that this is one of the tragedies of the Crucifixion: how many people had been wounded by the words of Christ, how many people had heard the message of unselfish, whole-hearted love, who later turned away from the Lord—and not only turned away from Him, but turned against Him!

Among this crowd that surrounded the Son of God on Calvary, it is not difficult to imagine, I think, it is not unfair to imagine, among so many other categories of people, those who had come to see whether Christ would come down from the Cross. And, among these, I see three types of people: the ones who had

perceived, in the message of love, a possibility of openness, a moment of freedom—if one only could love, if only this kingdom of mutual, unselfish love could be established, how free one could be from fear, from greed, from hatred, how free one could be altogether—and they stood there, hoping that the Lord would step down from the Cross. Why?—Because they did not want to take the risk of accepting, in an act of commitment, in an act of gratuitous folly, that this **was** life, that this **was** freedom and that it was worth it to stake all one's life on **that** only; that to achieve it, to possess it, to be freed by it, it was worth becoming an outlaw, becoming a stranger, no longer belonging completely to a world where all this had no value. They waited, hoping that Christ would step down from the Cross so that they could believe without any risk. If only Christ could step down, there would be security in faith, there would be no danger in fighting for the Kingdom, it would be so simple to believe in love once love had given evidence that it conquers. These people, in their hope of a kingdom of love acquired without danger and without suffering, at no risk, with security, did not realize that that was the very denial of the kingdom, that it was in this search for security, in this turning away from the fatal risk of faith that they came back to themselves and transformed already the kingdom of unselfish love into a kingdom where love was self-centred, secure, free from danger, non-committal.

But others were there who, also, stood in fear: would Christ come down from the Cross?—They had been wounded by this word of love and they probably had perceived it from quite a different angle: they were aware of the fact that, if the word of Christ were true, nothing would be left standing of all that had been in their lives so far—their joys and their sorrows would equally have to be reconsidered and rejudged, reassessed in a new way, and in a way that was frightening because it would be weighed up on a scale where selfishness has no place. No joy that was selfish would belong to the kingdom, no sorrow that was self-centred would have place in the



kingdom, only pure suffering and pure joy would belong. Many probably knew with fear that, if Christ came down from the Cross, they would have to surrender to this totalitarian, selfless love and that that was tantamount to accepting some sort of death: death before their own death, death coming too

soon, death that would make them into a dead body in a world that was so full of sap. And those, also, probably stood and hoped that Christ would not come down from the Cross.

*(to be continued)*

Metropolitan ANTONY

## Monastery by Divine Providence, Fortress by Need

(500th Anniversary of the Foundation of the Pskov-Pechory Monastery)

St. Korniliy distributed with an open hand the supplies from the monastery's stock to the Esths who had suffered from the war. The monks treated and fed those who were wounded by sword and cannon shot. St. Korniliy is the author of several historico-literary works. His work entitled "Tale of the Founding of the Pechory Monastery" was written in 1531. In this work he lists chronologically the precise changes which took place in the construction and the life of the monastery, and describes the work of his predecessors. In 1558 he started to keep the "Kormovaya Kniga" and the "Account of the Monastery," and compiled the "Account of the Miracles of the Pechory Icon of the Mother of God."

A literary school, whose task was to collect manuscripts dealing with theological, secular and everyday subjects, and to seek for all sorts of divine-service books and statutes, was set up at the monastery in the first half of the 16th century. Its other tasks included the collecting of old acts relating to the history of Pskov and the Pechory Monastery transcribing them into special collections, the compilation and amendment of monastery chronicles, messages, and sermons, and the keeping of chronicles.

Abbot Korniliy opened a big synodic of the monastery in memory of the departed brethren as well as for its deceased benefactors, which shows his deep gratitude for everything that had been done for the monastery.

Another outstanding act of St. Korniliy was the founding of the Pechory podvorye and church in Pskov in 1538, which strengthened the spiritual ties between Pskov and the monastery and served the inhabitants of Pskov and those who came there as a reminder of the works performed by the Pechory Monastery. Subsequently Abbot Korniliy had the wooden Church of the Forty Martyrs of Sebastia built

in days of Abbot Dorofey moved outside the monastery walls into the guest-house yard, where it stands today. St. Korniliy used the vacant space to build in 1541 the Church of the Annunciation of the Blessed Virgin; extended and beautified the main temple of the monastery—the Church of the Dormition; widened and dug further into the monastery caves, and in 1553 built the Church of the Intercession of the Holy Virgin.

The Blessed Korniliy set up an icon-painting, carpentry and pottery workshops, and a smithy at the monastery.

Providence inspired Abbot Korniliy to build a stone wall round the monastery to avert the calamities that threatened it, and provided him with the necessary means to achieve this goal. He erected a massive stone wall, with nine stone turrets, round the monastery during the Seven-Year War of Ivan IV with Livonia (1558-1565).

In durability and defensive qualities these walls were second to none of the best fortifications in Europe at the time. Nor was it accidental, for Tsar Ivan realized very well the tremendous importance of the Pskov-Pechory Monastery for strengthening Russia's western border and ascribed great significance to this fortress.

Since then the Pskov-Pechory Monastery became the first among all the Pskov monasteries and an important strategic point. As the chronicler put it, the monastery became famous not only in Russia, but also "in Latin... and to the Sea of Varangia."

A complicated and tense situation took shape in Russia by 1570. The grave and hopeless war against Livonia and Crimea; the bloody origin of the oprichniki (life-guardsmen of Ivan IV and his striking force) inspired by the fantastically suspicious Ivan, who suspected treason everywhere; the epidemics of plague and cholera, famine and endless taxes generated a new wave

Concluded. For the beginning see No. 12, 1972

test against the Tsar. He suspected that Iorod and Pskov had decided to secede from Iow and sent a punitive expedition against

dealt with the Novgorodians in January-ary of 1570 after which his troops went to v. The citizens of Pskov, as the First Pskov hicle tells us, set tables, in front of their s, with bread and salt, and, together with wives and children, prostrated themselves e the Tsar, so as to allay his wrath. The had mercy upon them. After Pskov, the went to Izborsk, where he executed several ns, and on February 20, 1570, he came to ry. Abbot Korniliy met him before the of the monastery. A horrible and tragic took place at this meeting—the Tsar cut abbot Korniliy's head with his sword. An nt manuscript which is kept in the library e Trinity-St. Sergius Lavra, relates that, g committed the murder, Tsar Ivan was ried and, after collecting himself, picked up ead body and carried it to the monastery in rms. The path along which the Tsar carried urthered man, and which was drenched in ood of St. Korniliy, is called the Path of

ny works are devoted to the investigation of easons and circumstances of St. Korniliy's . The researchers have failed as yet to arret a unanimous opinion, in spite of the fact everal chronicles speak about this incident here have been preserved quite a few is about it. Some declare that St. Korniliy illed for no reason at all, while others say the murder was in punishment for St. iy's contacts with Kurbsky, the émigré who ed the Tsar.

following explanation of the murder is now nly accepted and nearly official. The ogically cruel outbursts of wrath from Tsar Ivan suffered were an expression of ave psychic disorder. The murder of St. iy was the last of the brutally physical als against the Novgorodians and heavy ological blows dealt the citizens of Pskov borsk.

oming up the results of the extensive ies of the most outstanding Abbot of the -Pechory Monastery, we can say, that St. iy was exactly what. St. Feodosiy had or the Kiev-Pechory Monastery—both were ounders and the first leaders of their tive monasteries.

is why anyone who chances to visit the ous and dark ancient cave-Church of the tion of the Mother of God, dug into the ain, with its narrow passages, never fails

to search with his eyes for the tomb of the one who had laboured much for the glory of the Pskov-Pechory Monastery.

St. Korniliy the Martyr, is deeply revered by the local inhabitants and by pilgrims, who pray to him for help and ask for his blessing on various occasions.

After the death of St. Korniliy the Pskov-Pechory Monastery was subjected to many cruel trials. The enemies of the Russian state, attracted by the wealth of the monastery, its lands and excellent strategic position, strove to snatch it away from Russia. The blows dealt by the Western neighbours in the 16th-17th centuries, were especially trying, for Russia at the time was torn apart by internal strife and suffering from natural calamities. And Pskov-Pechory Monastery and Pskov were the first, as a rule, to be attacked.

King Stephen Bathory of Poland laid the most devastating and dangerous siege to the Pskov-Pechory Monastery. He besieged Pskov in August 1581. The monastery took an active part in defending the city. The Polish king sent the transports with the loot pillaged in Russia westward along the road that passed by the monastery. The monks, together with warriors and the people who took refuge behind the monastery walls, intercepted the transports and fought for the booty, which included many icons, sacred vessels, vestments and bells. They freed the Russian prisoners, who followed on foot tied together with one rope, and, in their turn, took prisoner the guards and drivers of the transports, leading them away to the monastery. When the enraged king learned about this he sent a large detachment to punish the "heartless schismatics." The detachment, which included, besides the Poles, also Germans and Hungarians, besieged the monastery on November 5. The battle raged from morning till late into the night and the smoke dimmed the sun. But the Russians displayed unprecedented courage: the women reloaded the warriors' arquebuses, and together with the monks took up side arms; the children boiled water and tar to pour upon the attackers. The enemy furiously burst forward to the upper St. Nicholas Gates, but were met by an ominous armed unit and had to retreat. When Stephen Bathory learned of the impotence of his troops, he sent a new detachment, composed of crack troops, with orders to wipe the monastery off the face of the earth or not come back alive. The new battle raged for two days, but with the same result for the attackers. Then large forces of Poles, Germans and Hungarians laid a siege to the monastery, intending to starve the brave defenders out. The siege lasted for two months





**A procession with "prechistaya".\* The Superior of the Pskov-Pechory Monastery, Archbishop Ioann of Pskov and Porkhov, and the monks after Divine Liturgy on the Feast of St. Korniliy the Martyr**

and five days until the time of peace which Stephen Bathory had to make with the Russians.

However, the Pskov-Pechory Monastery did not experience peace even after this trial. It was harassed by Swedes, Germans, Poles and Lithuanians continuously ever since 1611, when the monastery repulsed an attack by the Swedes. After them came Lisovsky, a Lithuanian commander. He razed the environs of the monastery but couldn't capture the monastery proper. Pan Khotkiewicz came next with a detachment armed with strong artillery and spent five weeks and two days besieging the monastery. He stormed its strong walls seven times without any result. The Germans attacked the monastery in 1612 and Swedes in 1615. Lisovsky kept the monastery on the alert by constantly staging surprise attacks for 8 years running. The Pskov Chronicles tell us about those times: "And there

were brigandish attacks (too numerous and cruel to describe them all) by Pan Lisovsky for years and constant attacks on the monastery, the Mother of God by day and by night; but She preserved Her house from all his invasion. He managed only to commit numerous outrages to raze the environs and the Palace and kill many people..."

A terrible epidemic descended on the land in 1630. The monastery became nearly completely deserted. And no sooner did it come back to life, when a new calamity befell it — it was besieged by the Lithuanians. The Swedes tempted to capture the monastery once again in 1655. A big fire destroyed all the outhouses and damaged the main monastery buildings. Peter the Great surrounded the monastery walls with a deep moat and made ramparts in 1701. But the Swedes attacked the monastery once again 10 years later. The Niestadt Peace Treaty was signed in 1721 and the monastery at last found

\* See the note on p. 78.

far away from the border and battle alarms. The monastery grew, — gathered strength, red new lands, estates and inns; pilgrims came to it from the farthest nooks of the Russian Empire and to kiss its sacred relics, to visit the monastery to hear the monastery singing, and to breathe the dew-drenched scent of the ages-old pine trees. Donations and contributions flowed in an abundant stream; the tsars sent rich gifts, and its sacristy was full of invaluable treasures.

The Western regions of Russia were the first invaded when the 1812 Patriotic War broke out. The city of Polotsk fell and Pskov was besieged. The monastery's principal relic — the icon of the Dormition of the Mother of God (the icon which had been brought to Pskov when the city was besieged by Bathory and which remained in the monastery untouched for 231 years) was taken down on October 6, 1812, and carried in a procession round the walls of Pskov on October 7, and on that day the Russian troops entered Polotsk. A large sum was donated to the monastery to commemorate this event. The icon and other gifts were used to build the Pskov-Pechory Cathedral of St. Michael the Archangel, the last of that period.

One of the greatest shrines of Russian Orthodoxy flourished and was beautified till the end of World War I. After the war it found itself on the territory of bourgeois Estonia and was closed for 20 years from the people who had created and glorified it. It was returned to the Soviet Union only in 1940, but a year later it found itself again in the midst of war. Life in the Pskov-Pechory cloister stood still during the cruel time

of German occupation; the monastery lost its splendour, wealth and influence. The number of monks dwindled, ceremonial church processions were stopped, and sadness descended on the monastery churches, cells and gardens, and only the quiet singing as of "angelic voices" praying could be heard from within the depths of the cavechurch, as in ancient Pechory. The Pskov-Pechory Monastery suffered severe trials and would have probably been destroyed if it had not been for the swift advance of the Soviet Army, which stayed the destructive villainous hand and the holy place returned back to its glory.

The monastery's chronicle lists more than 60 abbots. The more notable among them — after Korniliy, the main builder of the monastery — are Savva and Silvester, the immediate successors of Korniliy; Father-Superior Trifon, who later became a metropolitan; Kirill, Genadiy and Ioasaf, who was made Archbishop of Pskov and since 1634 the Patriarch of All Russia.

In 1949 Hegumen Pimen (archimandrite since 1950) the present Patriarch of Moscow and All Russia — was appointed the abbot of Pskov-Pechory Monastery and held the post till January 1954.

R. Dneprov, describing the work and life of the Pskov-Pechory Monastery, wrote the following in the article "By the Holy Caves" published in the Journal of the Moscow Patriarchate (1952, No. 10):

"Archimandrite Pimen, Father-Superior of the Pskov-Pechory Monastery, is a worthy successor of Bishop Vladimir. It was his hard lot to have to restore the monastery, which had suffered



cupolas of the Church of the Dormition. In the distance, the Church of St. Michael the Archangel



heavily in the fighting and from bombardment in the Great Patriotic War of 1941-1945. The monastery has improved even more in the last three years, under the new Father-Superior. Father Pimen is very young according to monastic concepts—he is only 42. A son of an engineer, he graduated from a secular school, and specializes in literature, a connoisseur of painting, and a no mean graphic artist himself. He enjoys great prestige among the monastery brethren. A thrifty and indefatigable administrator, he seems to be in all places at the same time dealing thoroughly with affairs, whether big or small. In personal contacts with people he is unpretentious, cheerful, benevolent and cordial. The services he officiates at are solemn, austere and attract many believers.

The principal church of the monastery is the ancient Cathedral of the Dormition dug into the cliff by Iona. Even before it was built, there used to exist some sort of a church in the "God-created" caves from which angelic songs could be heard according to legend. There are grounds to believe that the still extant small Cave Church of the Resurrection was the first church of the monastery.

The sacred caves of Pskov-Pechory Monastery constitute a subterranean tunnel which forks out into seven passages with a total length of 500 metres. There are two opinions about their origin—some hold that the caves were formed by nature, washed out of lime-sandstone by subterranean waters, while others think that

these spacious underground shelters were made by the most ancient inhabitants of these localities.

The caves have served as a common graveyard since the day the monastery was founded up to our time.

A little below ground level a structure resembling a chapel has been set up to the left of the entrance. There is only one small window which gives, however, enough light to see the tombs standing there. A rusty chain weighing eleven kilogrammes hangs above the tomb of St. Lazarus, the schemo-hieromonk, who has worn it for almost 25 years, and about which none of the other monks knew until the Saint's body was being prepared for burial. Here also are the tombs of Saints Mark, Iona and Vasiliy. The entrance to the caves is a narrow and low aperture opening onto a straight passage beyond. The walls are of sandstone and the floor is covered with soft sand. The passage is big and long. The spot of light at the entrance glimmers dimly behind you for a long time, getting gradually smaller and smaller. Then you come to a sharp bend and enter the realm of eternal darkness. The flickering flame of the candle lights up a part of the wall with strange patterns and it. Small clay slabs are inserted into the wall all along the passage at different heights. One or several coffins have been placed behind each of the slabs and the ornamental Slavonic writing speaks, with a profusion of titles, of the exploits of the soldier or the monk whose remains are sealed by the slab. A garrison was stationed in the monastery from the time of Ivan IV to the reign of Peter the Great. The soldiers who met their death during sieges or raids found their last resting place within the deep caves. To be buried in the caves was considered an honour among the laymen as well, and throughout the ages the wealthy made lavish donations to earn the right to be buried in the caves. That is why for several centuries running the monastery register lists alternately the names of old Russian families—Pushkins, Rtishchevs, Mstislavskys, Nashchokins, Suvorovs, Buturlins, Simanovskys, etc.

Then one comes to a closed side passage at the end of which there are earthen steps leading up to an aperture shaped like a window. Candlelight illuminates a large enclosure with coffins lying one upon another. There are very many of them. This unique necropolis has preserved thousands of coffins, thousands of human bodies. According to the monastery's register 10,000 Russian soldiers, who fell defending the cloister, are buried there, besides the monastery brethren. The caves have a miraculous quality—the air in the



The Cave Church of the Resurrection of Christ

not even a trace of the smell of putrefaction. The purity and freshness of the air in the caves is such that a bouquet of lilac can be preserved in them, without water, for 3-4 months without wilting or losing its scent.

The Cave Church of the Resurrection is located at the end of the third passage. There we see a small sanctuary, an altar, and an altarpiece of white marble hewn out of white marble, and a table for not more than five people. The light from 7 candles already seems to be as strong as a bonfire. Those who come to pray, stand in a row, for there is so little room in the place. The candles burn at the turnings. The long, narrow passages are perfect resonators and the sound of prayers, solemn and sad, resounds under ground. The church in the catacombs presents a very impressive and memorable spectacle.

At the Pechory cloister was famous, naturally, for its wealth and neither is it so today. Nevertheless the sacred vessels of ancient craftsmanship, the church lustres, censers and the icons with their twined enamel and niello work, the church banners of white moire, with golden fringes and trimmings, and the sparkling precious stones on the icon-cases—all add to the solemnity of the divine services, beautify the church and gladden the eye and heart of the worshipper.

The principal icon of the monastery—the icon of the Dormition of the Mother of God—is outstanding in its adornment. The icon-lamps make it shine like a rainbow without going out; the Russian semi-precious stones sparkle in the light of the numerous candles, and the pearls treasured by the hands of pious Russian women, in quiet and unhurried reverence, seem to emit a soft light.

The Pskov-Pechory Monastery has eight churches. The icon of St. Nicholas the Miracle Worker, as the inscription says, is in the Cathedral of the Dormition. The chased silver icon-case done in bas-relief adorning his image is surrounded by pictures of the twelve miracles worked by the saint. The story of Myra in Lycia, who is nowhere so venerated as in Russia.

Natural light penetrates the Cathedral of the Dormition only from one side. Three of its walls are blind and columns hewn out of the rock support the arch which bears up the pressure of the huge cliff above them. The columns are decorated with icons. The icons of the gilt carved doors are oval. The walls of the sanctuary are lined with beaten silver. Here an ancient relic has been preserved—the blood of the Lord pours from a wound into a cup. The icon of the Mother of God—the “Life-Giving



**A moleben to St. Korniliy the Martyr, Hegumen of the Pskov-Pechory Monastery**

Source” and “Consolation of the Afflicted”—attract the worshippers especially.

The colour scheme of the Church of Purification is red with gold. Its murals are in excellent condition. Especially expressive are the frescoes depicting the Sermon on the Mount. A straight passage leads from here to the Church of the Annunciation, a remarkable structure in which there is a celestial dais, with an oaken bench and an arched top, for the sobor of officiating priests.

The Cathedral of the Dormition and the churches of the Resurrection, Intercession, Purification, Annunciation and St. Lazarus are situated below—in a hollow of the thicket. They are crowded together among the greenery seeming so small, toy-like and touching in their fabulous, indescribable beauty, with their ancient Russian onion-shaped cupolas. And if you lift your head, you can see the white-walled bulk of the St. Michael Cathedral soaring into the sky, towards the clouds, like a huge ship, floating above the greenery. A long lane of thick, tall birch trees leads to it from the Holy Gates. Their crowns rustle quietly even when there is no breeze. The foliage and the long branches, like seaweed, bend down to the ground imparting a majestic, solemn and somewhat sad air to the entire landscape. Blue spruces stand like a wall to the left side above the incline leading to the churches below.

The main treasure of the Cathedral of St. Mi-



chael is the famed icon of the Mother of God of Vladimir—"Tenderness." Beside it, by the right-hand wall, stands the ancient church banner with a bas-relief image "Not Made with Hands" of our Lord Jesus Christ which also used to be raised upon the walls of Pskov. The icon of the Mother of God of Smolensk—Odigitriya—the third sacred object of the monastery is also kept there. Two silver plaques—in memory of the 5,000 men and officers who had "fallen on the battlefield in 1812," as the inscription says, are screwed onto two wide columns.

The sanctuary of the Cathedral of St. Michael is quite unique. It is carved and gilded and is semi-circle in shape. The Royal Doors are arched in cross-section. The altarpiece of the Saviour is a splendid stained-glass window and through the ruby-red, green, blue and yellow segments of its pattern one can see the lower part of the monastery and the distant view of its surroundings, at times disturbing, at times tranquillizing, but always pleasing to the eye.

The church nearest to the Holy Gates is called "Nikola the Gate-Keeper," in the ancient manner. This small church, so exquisite in the graceful beauty of its white walls evoking the admiration of artists and architects was built in 1565 to the plans drawn by St. Korniliy "to give the warning of the approach of foes" and its pretty bell-tower used to be a part of the inner fortress wall, which constituted a trap for the enemy, if he managed to penetrate the monastery gates. The image of St. Nicholas, in full height, carved from wood, with a metal sword in his hands, stands today in this church.

The monastery's bell-tower is remarkable. A large picture of an angel adorns its white wall. One of the angel's wings is lifted while the other one is stretched out, nearly parallel with the ground. It seems as though he is about to fly, but not straight up, rather at a tangent, as the birds take off from the ground. The angel holds a scroll, on which is written how swiftly the sun moves, in one hand. The other hand of the angel is lifted and points to the face of a clock—Man, remember that time flies, lest you be like unto a thief robbing his own home! The clock of the monastery is 300 years old. Its mechanism is of the simplest kind but it still works with the precision of a chronometer. A monk winds it up every day by lifting barrels filled with stones. The clock strikes every quarter of an hour and its old chimes are melodious and gentle.

The main bell-tower of the monastery has 13 bells. The first one on the right-hand side is the gift of Tsar Ivan. It weighs 210 poods. The next one, weighing 375 poods, was presented to the monastery by Peter the Great. The copper of this bell contains much silver and its sound is rich, low, solemn, and even ominous. It continues to hum for a long time after it has been struck. The bell in the upper tier has a velvety, very gentle, singing, pensive, warm and caressing sound. It was donated to the monastery by Boris Godunov. These three main bells are called appropriately—"Ivan the Fourth," "Peter the Great" and "Boris Godunov." The middle bells are called in the old manner—the "burlaki" (boatmen)—and the small ones—"zhavoronki" (larks).

The bells were used in Ancient Rus to summon the people to the Veche (common council); the sound of the bell, like the light of the sunset or fire, brought the ominous news of the approach of the enemy; the sound of the tocsin announced another devastating calamity—a fire; the measured toll of the bell called to prayer; the drawn-out sorrowful tolling of bells saw a man off on his last journey, and their merry peal marked everything joyful in the life of the people. The Pskov-Pechory Monastery strictly abides by this ancient Orthodox tradition and the peal of the monastery bells today speaks to the world about the unfading glory of this holy place.

#### **Priestmonk AGAFANGEL DOGADIN of the Pskov-Pechory Monastery**

**Prechistaya or panagiya** (from the Greek **holy**). In this case an altar bread from which part has been removed during the Divine Liturgy in honour and in memory of the Mother of God. In Orthodox monasteries there is a custom that, at the end of the Liturgy, this panagiya is placed upon a panagiar (a vessel of the type of a paten) and carried into the refectory in solemn procession. After the fraternal meal the officiating priest-monk exalts the panagiya (i. e., raises it above his head) during the singing of a canticle glorifying the Holy Trinity and prayers to the Mother of God and then breaks it up during the singing of the Theotokions. The broken particles of the panagiya are then distributed to all those who have partaken of the meal in memory of the appearance of the Blessed Virgin (after the Dormition) to the Apostles as they sat at table. The order of the panagiya is set out in detail in the Psalter. In some Russian monasteries the panagiya is called the "prechistaya."



## The Works of Prof. I. E. Evseyev on the Russian Translation of the Holy Scriptures

outstanding Russian bibliologist of the 19th and the beginning of the 20th century, Professor of St. Petersburg (Petro-) Theological Academy, I. E. Evseyev, in his works dealt with problems of great interest to Russian theology in connection with the translation of the Holy Scriptures into Russian.

On January 31, 1916, at an annual session of the Commission on the Scientific Publication of the Slavonic Bible, I. E. Evseyev delivered a speech entitled: "A Centennial Anniversary of the Russian Translation of the Bible," which was published separately the same year.<sup>2</sup> Here he states and substantiates scientifically the need facing Russian theology for further improving the Russian translations of the Bible. He gives a thorough account of the history of the Russian translation of the Bible and a detailed analysis of the separate stages of this history, including the tasks stated in I. E. Evseyev's work. This is the more important as there were unfounded criticisms concerning the Russian translation of the Bible.

I. E. Evseyev says that the Russian translation of the Bible, which was undertaken at the beginning of the 19th century, was, regrettably, founded on any tradition. Some abridged translations of the Holy Scriptures into Russian were made in the 16th-18th centuries, were not accepted by the Orthodox Church because they were of non-Orthodox origin. The Orthodox Church opposed them with the exclusive use of the Slavonic Bible as the only Orthodox text. It becomes clear why at the beginning of the 19th century the problem of the Russian translation of the Bible was raised first not by the Orthodox clergy but by the non-Orthodox Bible Society. However, I. E. Evseyev quite correctly separates the *statement* of the problem from its *solution*. An ukase of February 28, 1816,

gave the translation of the Bible into Russian to the Holy Synod and not to the non-Orthodox theologians. As a result of a wrong approach to this important question by the staff of the Holy Synod of that time, it declined to trouble itself with the translation. The commission of the theological schools was entrusted with the task, but the latter, in its turn, handed it to the Russian Bible Society. The society, however, passed it on to the Russian theological academies. Thus it becomes clear that the belief that non-Orthodox took part in the translation of the Bible into Russian is quite unfounded. The first (incomplete) edition of the present Russian translation of the Bible was made in 1816-1825 by the Orthodox theological academies (primarily by the St. Petersburg Academy, its greatest merit in the history of Russian theology).

I. E. Evseyev reveals the reasons for the opposition to the Russian Bible Society which led to its closing and ended the publication of the first edition of the Russian translation of the Bible. He considers the closing of the society and the stopping of the work "a regrettable historical error."

He condemns N. A. Protasov, the chief-procurator of the Holy Synod in Nicholas I's days, for trying to make the Slavonic Bible text the only acceptable text for the Orthodox, and to forbid Orthodox theologians to use the Hebrew text of the Old Testament. I. E. Evseyev gives credit to Metropolitan Filaret Drozdov of Moscow for preventing these attempts. He also does historical justice to two Russian theologians of St. Petersburg Theological Academy, Archpriest G. P. Pavlovsky and Archimandrite Makariy Glukharev, who were unjustly accused in the middle of the 19th century for their useful work for Russian theology over the translation of the Holy Scriptures, and for unofficially continuing their editing of the first translation of the Bible into Russian.

Finally, I. E. Evseyev points out the historical merit of Metropolitan Filaret of Moscow for organizing the work on the second (com-

For further details about the life and works of I. E. Evseyev see the Russian JMP, No. 12,

I. E. Евсеев. Столетняя годовщина русско-перевода Библии. Петроград, 1916.



plete) edition of the present Russian translation of the Bible which was made in 1858-1868 by the Russian theological academies under the supervision of the Holy Synod. This second edition, published in full for the first time in 1875, is known, somewhat incorrectly, as the "Synodic translation." It would be more correct to call it, as I. E. Evseyev does, the "Synodic publication."

Having summarized the history of the existing translation of the Bible into Russian, I. E. Evseyev gives a profoundly principled scientific-theological appraisal of this translation. There is no doubt, he says, that this translation brings the word of God closer to the believer. However, one must not overlook the fact, I. E. Evseyev points out, that "it cannot satisfy higher requirements." And here he comes to the main point of his work—how Russian theology ought to improve the Russian translation of the Bible.

The first task was to give an Orthodox canonical estimation of the structure of the Russian Bible, because, as it was well known, it was determined by the structure of the Slavonic Bible established at the very end of the 15th century in the Gennadiy Codex. I. E. Evseyev suggested a return to the structure of the Cyril-Methodius translation of the Holy Scriptures as the original in Russia.

The second task was to choose the original text from which to translate the Old Testament into Russian. I. E. Evseyev, while setting this task, proved that the method of the translators of the 19th century, who mechanically combined the original Hebrew and Greek texts of the Old Testament, was wrong and suggested either returning to the Greek text of the Old Testament (which would be in accordance with the Eastern Orthodox tradition) or giving two parallel Rus-

sian translations—one from the Greek and the other from the Hebrew.

The third task was to modernize the language of the Russian translation of the Holy Scriptures. I. E. Evseyev gives a scientific basis for the inadmissibility of making the Russian Bible language archaic or of cluttering it up with Slavonic words. In this I. E. Evseyev anticipates much of what is being developed now by the theorists of Bible translation in the West. That is why he himself should be considered as one of the first theorists of the translation of the Holy Scriptures.

I. E. Evseyev's work under consideration is imbued with the deepest love and regard for the Word of God, an eagerness to raise the quality of the Russian translation of the Bible to make it equal to other famous Bible translations. His work is an appeal to Russian theologians to labour on the basic source of Christian teaching—the Bible.

In 1917, when the Local Council was being organized I. E. Evseyev published another work in which, addressing the Council, he repeated the main thesis of his speech of 1916: the necessity for solving the problem of the composition of the Russian Bible, the original texts, and the language.<sup>3</sup> He declares again that the translation of the Bible is of inestimable value and requires constant attention and improvement.

In closing this short review, it must be pointed out that the works of I. E. Evseyev have not only preserved their significance today, but have acquired still greater importance because of the growing interest in the Russian Bible among Orthodox as well as non-Orthodox theologians.

KONSTANTIN LOGACHEV

<sup>3</sup> И. Е. Евсеев. Собор и Библия. Петроград 1917.

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# THE PATRIARCH'S VISIT TO THE SERBIAN CHURCH



His Holiness Patriarch Pimen and His Holiness Patriarch German (centre) with hierarchs at the premises of the Patriarchate in Belgrade before the Divine Liturgy, October 15, 1972



His Holiness Patriarch Pimen and Patriarch German by the memorial to the Unknown Soldier in Belgrade, October 13, 1972





His Holiness Patriarch Pimen and His Holiness Pope and Patriarch Shenuda III (centre) with hierarchs of the Russian Orthodox Church and members of the delegation of the Coptic Church at the Patriarchal residence in Moscow



Metropolitan Yuvenaliy, Chairman of the Department of External Church Relations with Spanish tourists led by Catholic Pastor Julian Garcia Ernando, National Secretary for ecumenical affairs





Recently built in the Russian Patriarchal Orthodox parish in Scranton, Pa., USA, was consecrated in St. Peter and Paul on Sunday, July 16, 1972. Top left: view of the new church. Top right: Bishop Mark laying the cornerstone. Below: His Grace Mark delivering a sermon during the ceremony of the



